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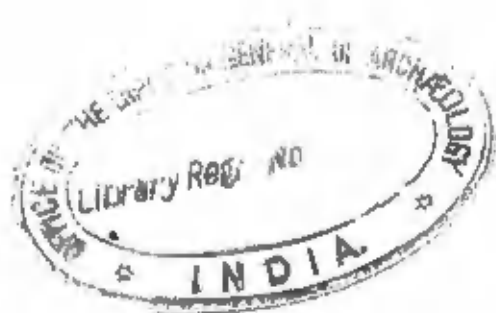
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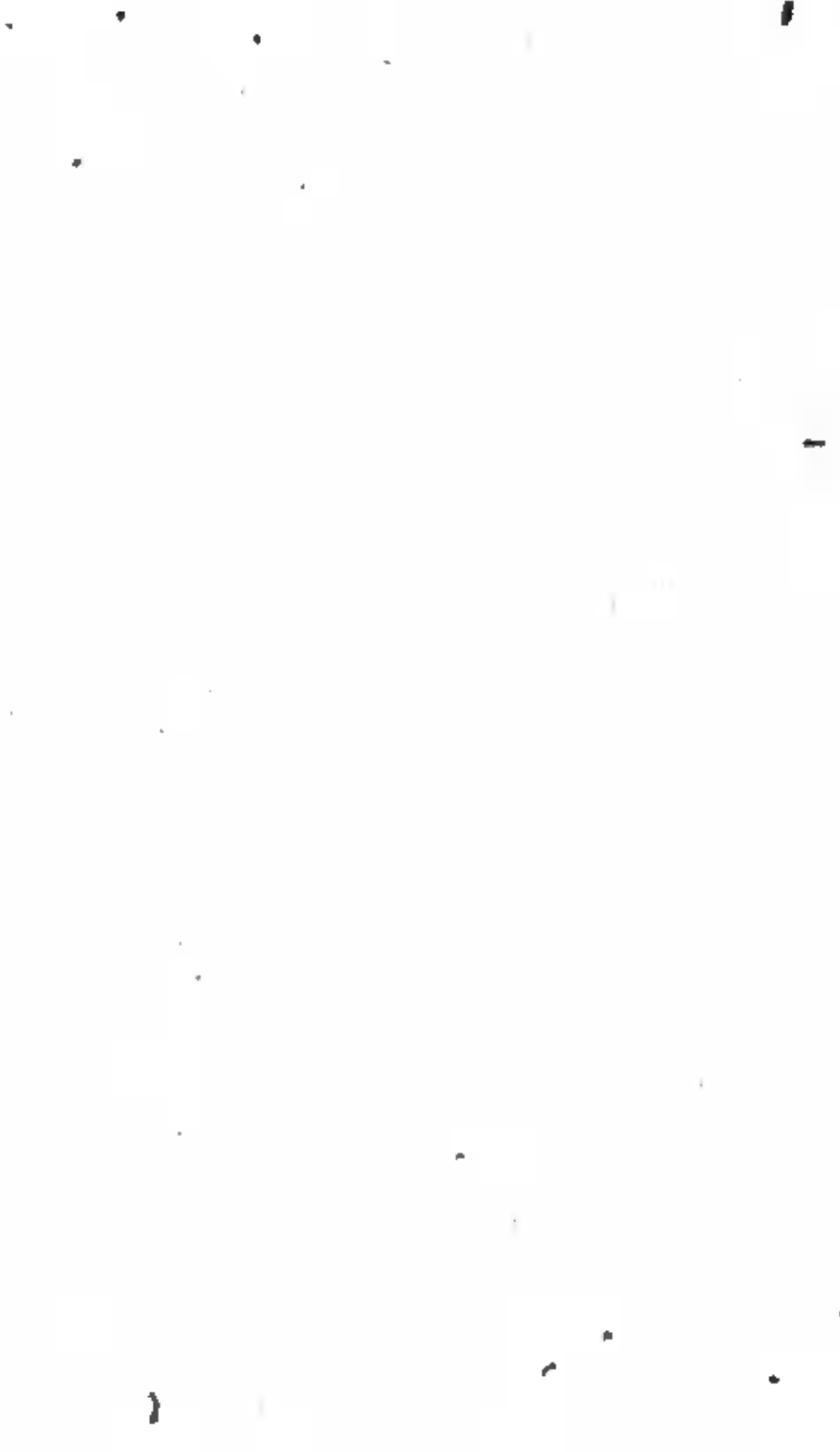
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# FIRST STEPS IN ASSYRIAN





# FIRST STEPS IN ASSYRIAN

A BOOK FOR BEGINNERS

BEING

A SERIES OF HISTORICAL, MYTHOLOGICAL, RELIGIOUS,  
MAGICAL, EPISTOLARY AND OTHER TEXTS PRINTED IN  
CUNEIFORM CHARACTERS WITH INTERLINEAR  
TRANSLITERATION AND TRANSLATION

AND

A SKETCH OF ASSYRIAN GRAMMAR, SIGN-LIST AND  
VOCABULARY

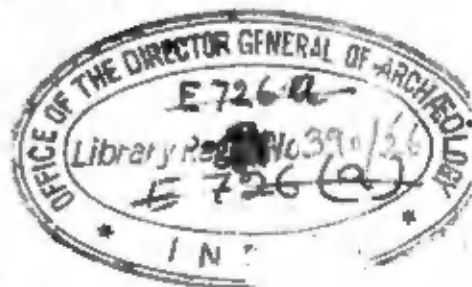
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## PREFACE.

THE aim of the present work is to furnish the beginner with all the materials which he will require in his earliest studies of the Assyrian language and the cuneiform inscriptions. It contains a sketch of the most useful facts concerning the cuneiform system of writing, and an outline of the principles of Assyrian grammar; a list of the more common signs and ideograms; a series of texts and extracts printed in the Assyrian cuneiform character with interlinear transliteration and translation, ranging in date from about B. C. 2250 to B. C. 260; and a full vocabulary to all the texts printed in the book. To enable the reader to apply the knowledge he can obtain by a perusal of the first 294 pages, and to give him practice in independent decipherment, a few untransliterated and untranslated texts have been added.

For the convenience of the beginner all the Babylonian texts included in this volume have been transcribed into the Assyrian character. It is of the greatest importance for him to become master of the so-called Ninevite script as soon as possible for almost every work found in Ashur-bani-pal's Royal Library at Nineveh is written in it. His Babylonian studies should begin when he is able to read the ordinary Assyrian character with ease.

The texts here chosen represent all the main divisions of Babylonian and Assyrian literature and include examples of histor-



ical, mythological, religious, magical, epistolary and other documents, and care has been taken in selecting them to include those which are of importance from an historical point of view. Among these may be specially mentioned the account of the siege of Jerusalem by Sennacherib in 701 B. C. and of the taking of Babylon by Cyrus in 538 B. C. Students of Eastern cosmogonies will be glad to have in a handy form the Babylonian legends of the Creation and the Deluge. The other legends here given, *viz.* the Descent of Ishtar into Hades and the Loves of Ishtar, the Trenchery of the god Zû, the story of the Eagle and the Serpent, and of Etana's flight to heaven with the Eagle, *etc.* illustrate the stories with which the early dwellers on the plains of Mesopotamia amused their leisure in the childhood of their race. Recent discoveries are illustrated by some extracts from the now famous correspondence between the kings of Egypt and their Babylonian allies and vassals in the fifteenth century B. C. as found in the Tell el-Amarna tablets.

The translations have been made as literal as is consistent with the difference which exists between the Assyrian and English languages, and usually the meaning of every word will be found beneath it. In the few passages in which this is not the case reference to the vocabulary will enable the reader to identify the words and their meanings. In the full vocabulary which follows the texts the words are arranged alphabetically; words clearly derived from the same root are placed together, but wherever this might cause the beginner difficulty cross references have been added. It may be remarked, in passing, that the reader who possesses a knowledge of Hebrew will find it most useful in his Assyrian studies; such knowledge, however, on his part, has not been assumed anywhere throughout the book.

The remarks that Dr. Wallis Budge has made in the Preface to his *First Steps in Egyptian* with reference to the scarcity of material for study at the disposal of the beginner in Egyptian

are true, *mutatis mutandis*, for Assyrian. I undertook this work at his suggestion and I have carried it out practically on the lines adopted in his book. I take this opportunity of thanking him for many valuable suggestions and for his friendly advice which he has freely placed at my disposal during the course of the work.

L. W. KING.

London, May 2nd, 1898.



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## INTRODUCTION.

Assyrian is the name that now indicates the language once spoken by the inhabitants of Mesopotamia, Assyrians and Babylonians alike. It belongs to the northern group of the Semitic family of languages and is closely akin to Phœnician and Hebrew, Syriac and Chaldee; these are distinct from Sabæan or Himyaritic, Arabic and Ethiopic, which form the southern group. The language is made known to us by numerous inscriptions on stone and clay, written in "cuneiform"<sup>1</sup> or wedge-shaped characters; the greater number of these inscriptions have been unearthed from the buried cities of Mesopotamia during the present century.

The decipherment of the Assyrian inscriptions is a natural result of the labours of scholars who have investigated the old Persian cuneiform inscriptions. The Achæmenian kings who ruled over Persia from the sixth to the fourth century before Christ, after the fashion of other races in Western Asia at that period, borrowed from the Babylonians the idea of cuneiform writing;<sup>2</sup> they, however, considerably simplified the Babylonian

1. In German "Kellschrift"; the Arabs call it مسماري (*mismâri*) "nail-writing".

2. The Susians, the Elamites, and the people who lived around Lake Van, for instance, all used cuneiform characters. The discovery in 1868 of the "Tell el-Amarna tablets" at Tell el-Amarna in Upper Egypt showed the wide diffusion of Babylonian cuneiform throughout Western Asia as early as the XVth

The tri-  
lingual  
Achæmo-  
nian in-  
scriptions.

system, employing in their inscriptions not more than thirty-nine groups of wedges and each group formed an alphabetic character. As their empire was not confined to Persia, but embraced the important countries of Susia and Babylonia, to the greater number of their inscriptions they appended Susian and Babylonian translations written in the cuneiform characters employed by these two nations. After the fall of the Achæmenian empire the Old Persian cuneiform fell into disuse, and the inscriptions in this character, as well as those in the other kinds of cuneiform writing, in the course of time ceased to be understood. Those records, however, that were engraved upon the stone walls of buildings and on the faces of rocks did not perish, but remained as permanent though unintelligible monuments of the kings who set them up.

During the seventeenth and eighteenth centuries of our era, however, travellers in the East began to turn their attention to these inscriptions, especially those at Persepolis, and we find in the accounts of their journeys many strange views and opinions expressed concerning them.<sup>1</sup> It was not until the beginning of

century B. C. At this period not only in Egypt but from the coast of the Mediterranean to Elam, and from Armenia to the Persian Gulf, Babylonian cuneiform was the language of official correspondence. It was not unnatural therefore that other races should have modified this widely diffused system to meet their needs, but I do not see any sufficient evidence which would lead us to assume that the Phœnician alphabet was formed by the modification of certain cuneiform characters.

1. See Pietro della Valla, *Vlaggi* (Rome, 1663; English translation, London, 1665); Chardin, *Voyages . . en Perse, et autres lieux de l'Orient* (Amsterdam, 1711); de Bruin, *Reizen over Moskowje, door Persie en Indie* (Amsterdam, 1714; English translation, London, 1737); and Niebuhr, *Reisebeschreibung nach Arabien und andern umliegenden Ländern*, Bd. II (Copenhagen, 1778). For descriptions by travellers at the beginning of the present century, see Morier, *A journey through Persia* (London, 1812); Ouseley, *Travels in various countries of the East* (London, 1819—23); R. Ker Porter, *Travels in Georgia, Persia, etc.* (London, 1821—22); and Burckhardt, *Travels in Arabia, etc.* (London, 1829).

the nineteenth century that the first step was made towards deciphering them correctly.

Of the three kinds of cuneiform writing (i. e., the Persian, the Susian, and the Babylonian), in which the Achaemenian kings inscribed their trilingual records, it was most natural that the Persian should first engage the serious attention of scholars, as it is by far the simplest of the three. The credit of having first discovered the method by which the Persian column in these inscriptions might be deciphered belongs to Grotefend who in 1802 succeeded in reading the names of Hystaspes, Darius, and Xerxes.<sup>1</sup> Other scholars followed on the lines laid down by him, and Rask, Saint Martin, Burnouf and Lassen all made contributions to the further identification of the characters of the Old Persian alphabet. Up to the year 1837, however, the decipherers had merely succeeded in reading a few proper names, and they had not been able to make accurate and connected translations even of the short inscriptions they had studied.

First steps  
in the decipherment.

Grotefend.

1. Grotefend announced his discovery in the *Göttinger Gesellschaft der Wissenschaften*, Sept. 14th, 1802, and he has left a lengthy description of the process by which he arrived at his results in Heeren's *Historical Researches* (English translation, Oxford, 1833), Vol. II, pp. 313 ff. The process by which both he and Sir Henry Rawlinson obtained the clue to reading the inscriptions was the same in each and may be briefly described. Grotefend took for analysis two short inscriptions in which he noticed the characters corresponded throughout with the exception of two groups of signs in each. As the rest of the inscriptions tallied, it was not unreasonable to suppose that the groups of signs in each which differed represented proper names—the name of the man who set up the inscription and possibly that of his father. But in these two inscriptions the group which occupied the second place in one inscription, and which from its position looked as though it represented the name of the father of the man who set it up, occurred in the first place in the other inscription. As he already imagined that the inscriptions were set up by Persian kings, Grotefend now inferred that these three groups of signs gave the names of three consecutive generations of the Persian monarchy. On trying the names Hystaspes, Darius and Xerxes he found they fitted the various signs exactly. At a later period Rawlinson, working independently on two other inscriptions, succeeded in reading the same three names by a similar process of reasoning.

Rawlinson  
and the Be-  
histun in-  
scription.

"This achievement was reserved for the late Sir Henry C. Rawlinson, G. C. B., who in 1835, and whilst stationed at Kirmanshāh in Persia, first turned his attention to the subject. Unaware of the details of Grotefend's discovery, he independently obtained similar results by making an analysis of two short inscriptions; two years later he succeeded in climbing the rock at Bahistūn (Pers. Bagistān) and in copying the greater part of the Persian text of the Annals of Darius Hystaspes which was engraved upon its face. In the winter of 1837 he sent a first instalment of his translation of these texts to the Royal Asiatic Society. His complete translation of the Behistun inscription was published in 1846 in Vol. X of the *Journal* of that Society, but it was on the original translation made in 1837—39 that Rawlinson himself based his chief claims to originality. Apart from his correct identification of the entire Persian alphabet, he was also able, from his knowledge of Zend and Pehlevi, to arrive at the meaning of the inscription; he was thus the first to present to the world a literal and correct translation of over two hundred lines of cuneiform writing.<sup>1</sup>

The decipherment  
of Babylonian cuneiform

The decipherment of the Babylonian cuneiform followed that of the Persian cuneiform. The writing in the third column of the great trilingual inscription of Darius Hystaspes had been already identified as Babylonian from the fact that some of the characters were identical with those on the inscribed bricks and slabs that had been found in Assyria and Babylonia. The first

1. The fullest description of Rawlinson's own achievements and those of his predecessors is given in his memoir *The Persian Cuneiform Inscription at Behistun* (*Journal* of the Royal Asiatic Society, Vol. X). His transliterations and translations differ in but few details from those of Spiegel in *Die altpersischen Keilinschriften* (Leipzig, 1881). See also Flemming's article *Sir Henry Rawlinson und seine Verdienste um die Assyriologie* in the *Beiträge zur Assyriologie*, Vol. II, pp. 1 ff.; *Nature*, Vol. LI, p. 536 f., *Proceedings of the Royal Society*, Vol. 58, pp. XLIV ff., and Prof. G. Rawlinson's *Memoir of Sir H. C. Rawlinson* (London, 1898); a list of the Persian cuneiform inscriptions is given by Weissbach, *Die altpersischen Keilinschriften* (Leipzig, 1893).


step in the decipherment was made by comparing the proper names occurring in the Persian text of the Behistun inscription with the corresponding groups of characters which represented them in the third or Babylonian column. Starting with this point as a base, Rawlinson, Hincks, Norris and Oppert gradually worked out the values of the Babylonian and Assyrian signs. The principal steps in the work of decipherment are marked by the discovery of the polyphony of the Babylonian signs—a fact first pointed out by Rawlinson—and by Hincks' proof of their syllabic nature. For the determination of the Assyrian syllabary these scholars obtained considerable aid from the ancient Assyrian lists of signs which had been recently excavated at Kuyunjik and brought to this country, while for help in the interpretation of the inscriptions they depended upon the close resemblance of roots in Assyrian with those in Arabic, Hebrew, Syriac and Chaldean.<sup>1</sup>

The method of writing employed by the Babylonians and Assyrians is commonly called "cuneiform" from the Latin *cuneus* Cuneiform writing. "a wedge". Each character or sign consists of one or more wedges arranged in a variety of ways, while the characters themselves are written from left to right. Strangely enough, however, the wedge, though its most distinctive characteristic, had originally no part in its composition; its existence is entirely due to the material for writing employed by the scribes. There is no doubt that the cuneiform system of writing, like all others which have

1. See Rawlinson's paper *On the Inscriptions of Assyria and Babylonia* (Journ. of the Roy. As. Soc., Vol. XII), and his *Memoir on the Babylonian and Assyrian Inscriptions* (ibid., Vol. XIV), Hincks' numerous papers in the *Transactions of the Royal Irish Academy*, and Oppert's *Expédition scientifique en Mésopotamie*, Vol. II (Paris, 1859); Norris' principal contribution to Assyriology was his great *Assyrian Dictionary* which he did not live to complete. For the decipherment of Suiian, the language of the second column of the Achaemenian trilingual inscriptions see Norris, *Memoir on the Scythic Version of the Behistun Inscription* (Journ. of the Roy. As. Soc., Vol. XV) and Weissbach, *Die Achämenideninschriften zweiter Art* (Leipzig, 1890).






























Its origin  
in picture-  
writing.

















developed naturally, had its origin in picture-writing.<sup>1</sup> All primitive races employ the same rude means when they begin to record their names and actions, and they first of all scratch rough pictures on any substance that may come to hand. After certain pictures have become associated with certain words the pictures are used to express the sound of the words without their meaning; in other words, they are used phonetically. The forms of the characters themselves, from being written rapidly become more and more simplified, until in the resulting signs or characters it is hard to recognise the originals from which they have descended. This is particularly the case with the cuneiform writing of the Babylonians. The primitive inhabitants of the country made their records by means of pictures, tracing in rough outline the various objects they wished to represent, and in course of time employing many of their picture-signs to represent sounds merely, apart from ideas. For any permanent record stone would naturally suggest itself as most suitable for preserving an inscription, and we find it  so employed in Babylonia; but the alluvial nature of the soil was not in favour of its extensive use, as it had generally to be imported from some other country. These early Babylonians therefore adapted themselves to their surroundings and from the fine clay of their soil they fashioned tablets on which they continued to outline their picture-characters. But it is possible to write faster on soft clay than on stone, and straight lines, when made by a single pressure of the stylus, tend to become wedges. The pictures there-

The develop-  
ment of  
the wedge.

1. That the Assyrians themselves believed this to be the case is proved by two tablets in the British Museum. These tablets are lists of picture characters arranged in groups, and opposite each sign or group the scribe has written the cuneiform character to which he supposed it corresponded. The tablets are numbered K 8520 and 81-7-27, 49 + 50; a photograph of the former is published by Houghton in the *Trans. of the Soc. of Bibl. Arch.*, Vol. VI, p. 454; a copy of the latter is given in *Cuneiform Texts from Babylonian tablets etc. in the British Museum*, Part V (1898).

fore soon lost their original lines and became mere groups of wedges.<sup>1</sup>

From the archaic forms of some of the characters, however, it is still possible to recognise the objects for which they were intended. The assyrian sign , for instance, which means "heaven", is the descendant of the archaic sign  in which we may possibly see a star with eight points, or a representation of heaven as a circle divided into eight equal portions . The archaic form of the sign for "ox", , is , which when set vertically,<sup>2</sup> thus , certainly suggests the head of an ox with horns. The sign for "the sun, day" etc. is , in the earlier inscriptions written , in which we may see a rough circle , representing the sun's disk. The sign for "corn" is ; this in the earlier inscriptions is written  and , in which, when written vertically, we may perhaps see a representation of a blade of corn. Some signs for new ideas were formed by a combination of two other signs already in existence. The sign  "mountain" placed within  "ox", gave the new sign  (= mod. Ass. ) "a mountain-ox". The sign  "water" when placed within  "mouth" gave the  sign  "to drink"; similarly  "to eat" is formed from , "food", and  "mouth". One of the commonest archaic forms of  "month" is , which we may explain as a combination of  "day" and  "thirty". To trace the pic-

1. In the characters employed by the later Assyrians and Babylonians the signs are formed by various combinations and repetitions of different wedges, those of most frequent  being the upright , the horizontal , and the diagonal wedge , which frequently interchanges with the sloping wedge , e. g. the syllable *di*  written as  and , the syllable *du*  written as  and , the syllable *ri*  written as  and . The sloping wedges  and  employed in only a few signs. In writing on clay the differences in the shape of the wedges could be produced by slightly shifting the position of the stylus in the fingers.

2. Some archaic inscriptions are written vertically.

The pictorial origin of some characters still recognisable.

zorial origin of the majority of the signs, however, even in the most ancient inscriptions, is quite impossible, because we cannot identify the objects which they represent;<sup>1</sup> while in the later periods of Babylonian and Assyrian history the signs became still less like pictures, for it was but natural that the scribe writing quickly on his soft clay tablet should tend to simplify the characters. The inscriptions engraved on stone reflected the changes which took place in the inscriptions on clay and the forms of the characters on the latter were carefully reproduced in stone by means of the chisel.

The in-  
ventors of  
cuneiform  
writing.

The subject of the invention of cuneiform writing is one that has given rise to a considerable amount of controversy, for, while it is generally agreed that it was due to the early inhabitants of Babylonia, the nationality of this people is disputed; some scholars still hold that this race were the Semitic Babylonians themselves, though the majority now admit that the Semitic Babylonians borrowed their method of writing from an earlier race of non-Semitic origin. The point at issue may be best stated by briefly indicating the course of the controversy that has taken place around it. Among the literary remains of the Babylonians and Assyrians are many compositions that are inscribed in the same cuneiform characters, but, to judge from the forms of the words, are clearly not written in the Assyrian language. Many of these compositions are furnished with interlinear Assyrian translations while the words

1. A theory has recently been put forward by Dr. Delitzsch, who, while recognising the pictorial origin of certain signs, attempts to explain the rest as formed from them artificially. Instances have been given above of how new signs were formed by combinations of signs already in existence, but Dr. Delitzsch goes further and asserts that new signs were formed by combinations and variations of simple wedges or rather lines. He distinguishes some forty-five *Urbilder* or signs with a "motive" and thinks the majority of the characters were developed from them. Of the methods of combination he sets forth the most convincing is that in which the meaning of a simple sign was intensified by the addition of a number of extra wedges; this process the Sumerians termed *ginnu*. Few people will, however, accept his theory in its present form.

and forms employed are explained in a number of tablets containing lists of words with Assyrian explanations compiled by the Assyrian scribes. Moreover the monumental and documentary inscriptions of the early rulers of cities in Babylonia, such as Shirpurla or Lagash, Ur, Isin and Larsa, are written in this idiom. The first to detect the existence of this language was Sir Henry Rawlinson, who in 1852 concluded that it was the tongue of the early non-Semitic inhabitants of Babylonia among whom the Semitic Babylonians had settled, and from the fact that Babylonian kings, in addition to their other titles, styled themselves king of Sumer and Akkad, he concluded that the primitive inhabitants of the land were Akkadians who spoke this language which he styled "Akkadian". Oppert, however, while accepting the existence of the language, contended that it was the language of the "Sumerians".<sup>1</sup> Others reconciled these views by tracing dialectic differences in the inscriptions, which they supposed to represent differences of pronunciation exhibited by the Akkadians and Sumerians, the primitive inhabitants of northern and southern Babylonia respectively; others again, though they recognised the existence of dialects, did not attempt to define their geographical distribution. In 1884 the problem assumed a new form and the question in debate was modified somewhat by Halévy who denied the existence of the language absolutely. He asserted that what had hitherto been regarded as the Sumerian or Akkadian language was merely a traditional

The Sumerian question.

1. The Assyrian scribes employed both of the ■■■■ "Akkadian" and "Sumerian" in describing the ancient non-Semitic compositions which they edited and translated into Assyrian; see the tablets K 11856, where "Akkadian" is mentioned, K 14013, where both "Akkadian" and "Sumerian" are referred to, and 81—7—27, 130, where mention is made of *ti-ša-an Šu-me-ri*, "the Sumerian language"; it may be added that on the tablet S 1190, inscribed with incantations and prayers, two of these are referred to as *II ši-pat Šu-me-ri*, "two Sumerian incantations" (cf. Bezold, *Catalogue of the Cuneiform tablets in the Kouyunjik Collection*, pp. 1200, 1354, 1469 and 1805).

cabalistic method of writing invented by the early Semitic Babylonian priests. According to Halévy's assumption therefore the Semitic Babylonians were the inventors of the cuneiform method of writing. Halévy devoted himself vigorously to developing his theory and for a time succeeded in making many converts. The excavations, however, that have been carried on in Babylon during the last fifteen years, have yielded thousands of cuneiform inscriptions written entirely in this ancient tongue and proving the existence of a powerful race who betray no indications of Semitic origin. To these "Sumerians" it is probable that the invention of cuneiform writing should be assigned; from them the Semitic Babylonians received it together with much of their early civilisation and culture.

Vocalic  
and conso-  
nantal  
sounds in  
Assyrian.

The Assyrian language possesses the vowel sounds *a, e, i, u, ā, ī, ū, ē* and the diphthongs *ai* and *ia*. It also possesses the consonantal sounds *b, g, d, s, ḫ, f, k, l, m, n, ṣ, p, t, ḳ, r, š* and *t*. These consonants are here arranged in the order of the Hebrew alphabet and they correspond to the Hebrew characters ב, ג, ד, ה, ו (Arabic ح), ז, ט, י, כ, ל, מ, נ, ס, ע, פ, ק, ר, ש and ת; as reference will be sometimes made to the Hebrew alphabet I here give a list of the Hebrew characters with their transliteration:—


|     |   |   |      |   |   |
|-----|---|---|------|---|---|
| (1) | ■ | ' | (7)  | י | s |
| (2) | ב | b | (8)  | ח | ḫ |
| (3) | ג | g | (9)  | ז | z |
| (4) | ד | d | (10) | ט | ṭ |
| (5) | ה | h | (11) | כ | k |
| (6) | ו | w | (12) | ל | l |

1. The signs for the syllables which contain the vowel sounds *e* and *i* respectively are frequently interchanged in the inscriptions; for this reason some Assyriologists do not admit the existence of the *e* sound, and hold that the Assyrians only distinguished the vowel sounds *a, i, u, ā, ī, ū*.

2. The *n* in Assyrian sometimes corresponds to ל, e. g. *lamû*, "to surround", Hebr. לָחַץ.

|      |   |           |      |   |          |
|------|---|-----------|------|---|----------|
| (13) | 𐎠 | <i>m</i>  | (18) | 𐎡 | <i>s</i> |
| (14) | 𐎡 | <i>n</i>  | (19) | 𐎢 | <i>h</i> |
| (15) | 𐎢 | <i>s</i>  | (20) | 𐎣 | <i>r</i> |
| (16) | 𐎣 | <i>'</i>  | (21) | 𐎤 | <i>z</i> |
| (17) | 𐎤 | <i>ph</i> | (22) | 𐎥 | <i>t</i> |

With regard to the pronunciation of consonantal sounds in Assyrian it may be remarked that the sound represented by the symbol *h* is a guttural *ch*; *t* is a harder dental than *s*; *h* and *h* were both pronounced by the Assyrians as *h*, but the Babylonians pronounced *h* as *g*; *s* is pronounced as *ts* and *t* as *sh*.

In the sign  the Assyrians possessed a special character for marking the breathing, but in use it was generally omitted, especially at the beginning of a word. The Assyrian method of writing, moreover, is ill-adapted for the expression of peculiar Semitic sounds, and we find that the consonants 𐎠, 𐎡, 𐎢 (𐎣), 𐎤 (𐎥), 𐎦 and 𐎧 for which special characters exist in the other Semitic languages, were not distinguished in its syllabary. If a Semitic root, for instance, commences with any one of these consonants the Assyrian form of the word is without the consonant altogether and commences with a vowel, e. g. 𐎠𐎠𐎠 (*āḥal*)<sup>2</sup> "to eat" = Assyrian *akālu*; 𐎠𐎠𐎠 (*hālak*)<sup>3</sup> "to go" = Assyrian *alaku*; 𐎠𐎠𐎠 (*hāḥal*)

1. Of these consonants *h* is employed to indicate the breathing; 𐎡 is an aspirate corresponding to the English *h*; 𐎡 had two sounds distinguished in Arabic by the characters *ح* and *ه*, the former representing a strong *h* pronounced with friction, the latter a guttural *ch*; 𐎣 also had two sounds corresponding to the Arabic *ع* and *غ*, the former a softer guttural sound, the latter a guttural *g* or *r*; 𐎦 = *w*, and 𐎧 = *y*.

2. In the transliteration of the Hebrew words here cited the softer pronunciation of the letters 𐤠𐤡𐤢, when without the *Daghesh lene*, is indicated by the addition to the letter of a small *h* printed above the line. It is possible that in Assyrian the corresponding consonantal sounds were softened when they came between two vowel sounds but in the Assyrian method of writing there was no means of marking this difference of pronunciation.

3. In this list and in the following paragraph the 3 m. s. Perf. of Hebrew verbs is cited while the corresponding verbs in Assyrian are given in the Infinitive.

"to be new" = Assy. *edēšu*; עָבַר (*ābār*, i. e. عبر) "to cross" = Assy. *ebāru*; עָרַב (*ārāb*, i. e. غرب) "to enter (of the sun), to grow dark" = Assy. *erēbu*; יָלַד (*yālah*, i. e. ولد) "to bear" = Assy. *alādu*; יָנַק (*yānaq*) "to suck" = Assy. *enēku*. Similarly when one of these consonants occurs as the second or third letter in a Semitic root its place is taken in Assyrian by a vowel, e. g. רָחַם (*yāham*) "to love" = Assy. *rānu*; שָׁמַע (*šama'*) "to hear" = Assy. *šenti*.

It has been already stated that the Assyrian language belongs to the northern group of the Semitic languages. Its affinities with Hebrew however are closer than with the other languages which make up the group. The following examples of words which occur both in Hebrew and Assyrian will suffice to indicate the close resemblance between the two languages, and will further illustrate the inability of Assyrian to represent the Semitic consonants referred to in the preceding paragraph:—

|  | Hebrew          |         | Assyrian        |  | Meaning  |
|--|-----------------|---------|-----------------|--|----------|
| Hebrew<br>and Assy-<br>rian com-<br>pared. | אב 'āb          | 𐤀 𐤁     | <i>a-bu</i>     |  | father   |
|  | אבן 'ābēn       | 𐤀 𐤁 𐤍   | <i>ab-nu</i>    |  | stone    |
|  | און 'āwēn       | 𐤀 𐤁 𐤍   | <i>aw-nu</i>    |  | car      |
|  | אח 'āḥ          | 𐤀 𐤁     | <i>a-ḥu</i>     |  | brother  |
|  | אָחַז 'āḥaz     | 𐤀 𐤁 𐤅   | <i>a-ḥa-zu</i>  |  | to seize |
|  | אל 'ēl          | 𐤀 𐤁     | <i>i-lu</i>     |  | god      |
|  | אֵלֶּךָ 'elepḥ  | 𐤀 𐤁 𐤅   | <i>al-pu</i>    |  | ox       |
|  | אם 'ēm          | 𐤀 𐤁 𐤍   | <i>em-mu</i>    |  | mother   |
|  | אִמָּה 'āmā     | 𐤀 𐤁 𐤍   | <i>am-lu</i>    |  | handmaid |
|  | אָנֹכִי 'ānōkī  | 𐤀 𐤁 𐤍   | <i>a-na-ku</i>  |  | I        |
|  | אַרְבַּע 'arba' | 𐤀 𐤁 𐤍 𐤅 | <i>ar-ba'-u</i> |  | four     |
|  | אָרֶץ 'ereṣ     | 𐤀 𐤁 𐤍 𐤅 | <i>ir-ṣi-lu</i> |  | earth    |
|  | אֵשׁ 'ēš        | 𐤀 𐤁 𐤍   | <i>i-ša-lu</i>  |  | fire     |

| Hobrew                                    | Assyrian |                   | Meaning       |                                 |
|---|----------|-------------------|---------------|---------------------------------|
| אתה <i>'allā</i>                          |          | <i>at-la</i>      | thou (m.)     | * Hebrew and Assyrian compared. |
| בית <i>bayit<sup>h</sup></i>              |          | <i>bi-i-lu</i>    | house         |                                 |
| בנה <i>bānā</i>                           |          | <i>ba-nu-u</i>    | to build      |                                 |
| באל <i>ba'al</i>                          |          | <i>be-e-lu</i>    | lord          |                                 |
| ברך <i>berek</i>                          |          | <i>bir-ku</i>     | knee          |                                 |
| ברק <i>bārāq</i>                          |          | <i>bir-ku</i>     | lightning     |                                 |
| גמל <i>gāmāl</i>                          |          | <i>gam-ma-lu</i>  | camel         |                                 |
| דין <i>din</i>                            |          | <i>di-i-nu</i>    | judgment      |                                 |
| דלת <i>delet<sup>h</sup></i>              |          | <i>dal-tu</i>     | door          |                                 |
| שם <i>sik<sup>h</sup>er</i>               |          | <i>sik-ru</i>     | name          |                                 |
| זרע <i>zera'</i>                          |          | <i>zi-e-ru</i>    | seed          |                                 |
| חבר <i>hāb<sup>h</sup>ēr</i>              |          | <i>ib-ru</i>      | friend        |                                 |
| חם <i>hām</i>                             |          | <i>e-mu</i>       | father-in-law |                                 |
| חדד <i>hād<sup>h</sup>ā</i>               |          | <i>ha-du-u</i>    | to rejoice    |                                 |
| חם <i>hād<sup>h</sup>ān</i>               |          | <i>ha-ta-nu</i>   | son-in-law    |                                 |
| טוב <i>ṭob<sup>h</sup></i>                |          | <i>ta-a-bu</i>    | good          |                                 |
| יד <i>yād<sup>h</sup></i>                 |          | <i>i-du</i>       | hand, side    |                                 |
| יום <i>yōm</i>                            |          | <i>u-nu</i>       | day           |                                 |
| ימין <i>yāmān</i>                         |          | <i>im-nu</i>      | right hand    |                                 |
| ישר <i>yāšār</i>                          |          | <i>i-ša-ru</i>    | righteous     |                                 |
| כוכב <i>kuk<sup>h</sup>āb<sup>h</sup></i> |          | <i>kak-ka-bu</i>  | star          |                                 |
| כלב <i>keleb<sup>h</sup></i>              |          | <i>kal-bu</i>     | dog           |                                 |
| לב <i>leb<sup>h</sup>āb<sup>h</sup></i>   |          | <i>lib-bu</i>     | heart         |                                 |
| לבש <i>lab<sup>h</sup>aš</i>              |          | <i>la-ba-šu</i>   | to clothe     |                                 |
| למד <i>lāmad<sup>h</sup></i>              |          | <i>la-ma-ūu</i>   | to learn      |                                 |
| לקח <i>lakāq</i>                          |          | <i>la-ku-u</i>    | to take       |                                 |
| לשון <i>lašōn</i>                         |          | <i>li-ša-a-nu</i> | tongue        |                                 |








## Hebrew

## Assyrian

## Meaning

Hebrew  
and Assy-  
rian com-  
pared.
















|                                   |        |                  |              |
|-----------------------------------|--------|------------------|--------------|
| קָחַץ <i>māḥaṣ</i>                | 𐎶𐎵𐎶𐎶𐎶𐎶 | <i>ma-ḥa-ṣu</i>  | to smite     |
| מֶלֶךְ <i>melek<sup>h</sup></i>   | 𐎶𐎶𐎶𐎶   | <i>mal-ku</i>    | prince       |
| נָהָר <i>nāḥār</i>                | 𐎶𐎶𐎶𐎶𐎶  | <i>na-a-ru</i>   | river        |
| נֶפֶשׁ <i>nap<sup>h</sup>es</i>   | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>na-piṣ-lu</i> | life         |
| נֶשֶׁר <i>neṣer</i>               | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>na-aṣ-ru</i>  | eagle        |
| סָחַף <i>sāḥap<sup>h</sup></i>    | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>sa-ḥa-pu</i>  | to overwhelm |
| עָזַב <i>'azab<sup>h</sup></i>    | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>a-zi-bu</i>   | to leave     |
| עָמַר <i>'amar</i>                | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>a-fi-ru</i>   | to protect   |
| עֵין <i>'ayin</i>                 | 𐎶𐎶𐎶    | <i>i-nu</i>      | eye          |
| עָלָה <i>'ala</i>                 | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>a-lu-u</i>    | to be high   |
| עָפָר <i>'ap<sup>h</sup>ar</i>    | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>a-pi-ru</i>   | dust         |
| עֵץ <i>'e</i>                     | 𐎶𐎶𐎶𐎶   | <i>i-ṣu</i>      | wood         |
| עֲקָרָה <i>'akrāḥ<sup>h</sup></i> | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ak-ra-bu</i>  | scorpion     |
| עָרִיב <i>'orib<sup>h</sup></i>   | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>a-ri-bu</i>   | raven        |
| עָרֵשׁ <i>'eres</i>               | 𐎶𐎶𐎶𐎶   | <i>ir-lu</i>     | couch        |
| פָּתַח <i>pāṭaḥ</i>               | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>pi-lu-u</i>   | to open      |
| פֶּלֶם <i>selam</i>               | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>sa-al-mu</i>  | image        |
| קָוָה <i>kāl</i>                  | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ku-u-lu</i>   | cry          |
| קִנָּה <i>kēn</i>                 | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>kin-nu</i>    | nest         |
| קָנָה <i>kān</i>                  | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ka-nu-u</i>   | reed         |
| קָרְנוֹ <i>qarn</i>               | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>kar-nu</i>    | horn         |
| קֶשֶׁת <i>keṣet<sup>h</sup></i>   | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ka-aṣ-lu</i>  | bow          |
| רָאשׁ <i>raṣ</i>                  | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ri-e-ṣu</i>   | head         |
| רָכַב <i>raḥāb<sup>h</sup></i>    | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ra-ka-bu</i>  | to ride ✓    |
| שֵׁם <i>šēm</i>                   | 𐎶𐎶𐎶𐎶   | <i>šu-mu</i>     | name         |
| שֶׁמֶן <i>šemen</i>               | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ša-am-nu</i>  | oil          |
| תֵּבַן <i>tebhen</i>              | 𐎶𐎶𐎶𐎶𐎶𐎶 | <i>ti-id-nu</i>  | straw        |





Though the Assyrians possessed the consonantal sounds already described, their method of writing did not include separate signs for each consonant. They did not employ an alphabet but a syllabary; in other words each cuneiform sign or character, with the exception of the vowel signs, is not a single letter but represents in itself a complete syllable. Thus if an Assyrian wished to write down the word *akshud* "I conquered", he would employ three signs only   , i. e. *ak-tu-ud*, or, if he wished to write down *abu* "father", he would employ only two signs   *a-bu*. Each of the signs here employed is what is termed a simple syllable, that is to say, in sound it consists of one vowel and one consonant, or of a vowel by itself. In

Assyrian  
writing.

Simple  
syllables.

the following words each sign represents a simple syllable:—

  , *a-na-ku*, "I";   , *al-la*, "thou";  , *i-na*, "in";  , *a-na*, "to";   , *a-ma-tu*, "word";   , *ba-la-ti*, "life";     , *ma-la-a-ti*, "lands";   , *ba-a-bu*, "gate";     , *ra-bu-u*, "great";     , *si-i-ru*, "exalted";      , *e-ru-ub*, "I entered";     , *ta-a-ru*, "to return". On p. XXXII f. is a table of simple syllables, arranged alphabetically. It will be seen that the table runs across both pages. The first line gives the signs for the vowels by themselves;<sup>1</sup> the rest of the table gives the signs for the syllables which begin or end with the various consonantal sounds in Assyrian; these are arranged in the order of the Hebrew alphabet. The left half of the table (on p. XXXII) contains syllables which begin with the consonants *b, g, d, etc.* and which contain in addition the vowels *a, i* (and *e*), and *u, e. g. ba, bi* (and *be*), *bu; gu, gi, gu; da, di, du*. The right half of the table on the opposite page contains a similar arrangement of the syllables which end with the various consonants, *e. g. ab, ib, ub; ag, ig, ug; ad, id, ud*. The list may be considerably simpli-

1. In addition to the signs for the vowels there given the signs for the diphthongs should be here noted,   *ai* and   *ia*.

List of  
simple syl-  
lables ar-  
ranged al-  
phabetic-  
ally.

| Initial<br>consonant | A    |       | I    |        | U    |       |
|----------------------|------|-------|------|--------|------|-------|
|                      | Sign | Value | Sign | Value  | Sign | Value |
| K                    |      | a     |      | i      |      | u     |
| B                    |      | ba    |      | bi; be |      | bu    |
| G                    |      | ga    |      | gi     |      | gu    |
| D                    |      | da    |      | di     |      | du    |
| Z                    |      | za    |      | zi     |      | zu    |
| H                    |      | ha    |      | hi     |      | hu    |
| T                    |      | ta    |      | ti     |      | tu    |
| K                    |      | ka    |      | ki     |      | ku    |
| L                    |      | la    |      | li     |      | lu    |
| M                    |      | ma    |      | mi; me |      | mu    |
| N                    |      | na    |      | ni; ne |      | nu    |
| S                    |      | sa    |      | si; se |      | su    |
| P                    |      | pa    |      | pi     |      | pu    |
| S                    |      | sa    |      | si     |      | su    |
| K                    |      | ka    |      | ki     |      | ku    |
| R                    |      | ra    |      | ri     |      | ru    |
| S                    |      | sa    |      | si; se |      | su    |
| T                    |      | ta    |      | ti; te |      | tu    |

| A    |       | I    |       | U    |       | Final consonant |
|------|-------|------|-------|------|-------|-----------------|
| Sign | Value | Sign | Value | Sign | Value |                 |
|      | ab    |      | ib    |      | ub    | B, 3            |
|      | ag    |      | ig    |      | ug    | G, 3            |
|      | ad    |      | id    |      | ud    | D, 7            |
|      | an    |      | in    |      | un    | Z, 1            |
|      | ab    |      | ib    |      | ub    | H, 11           |
|      | af    |      | if    |      | uf    | T, 10           |
|      | ak    |      | ik    |      | uk    | K, 3            |
|      | al    |      | il    |      | ul    | L, 5            |
|      | am    |      | im    |      | um    | M, 10           |
|      | an    |      | in    |      | un    | N, 1            |
|      | as    |      | is    |      | us    | S, 10           |
|      | ap    |      | ip    |      | up    | P, 10           |
|      | ag    |      | ig    |      | ug    | S, 2            |
|      | ak    |      | ik    |      | uk    | K, 10           |
|      | ar    |      | ir    |      | ur    | R, 7            |
|      | at    |      | it    |      | ut    | S, 10           |
|      | al    |      | il    |      | ul    | T, 11           |

List of  
simple syl-  
lables ar-  
ranged al-  
phabetic-  
ally.










- fied by observing that the signs for *ab*, *ib*, *ub* — also employed for *ap*, *ip* and *up* respectively; that the signs for *ag*, *ig*, *ug* are also employed for *ah*, *ih*, *uh* and *ak*, *ik*, *uk*; that the signs for *ad*, *id*, *ud* are also employed for *af*, *if*, *uf* and *at*, *it*, *ut*; and that the signs for *aa*, *ia*, *ua* are also employed for *as*, *is*, *us* and *af*, *if*, *uf*. The student should familiarize himself with the forms of the characters until he can write out the list of signs by heart.





Compound  
syllables.

In addition to simple syllables many signs in Assyrian represent what have been called compound syllables, that is to say, sounds consisting of a vowel between two consonants, such as *lil*, *kun*, *mar*. The word *lul-lul*, "let me bow down", for instance is written in compound syllables. Both simple and compound syllables are employed in the following words:—  
 *al-kun*, "I appointed"; *lit-ma-da*, "let him learn"; *in-na-bit*, "he red"; *dun-nu*, "strong"; *bar-ra-nu*, "road"; *man-da-ul-lu*, "tribute".

The length  
of vowels,  
and the  
doubling  
of conso-  
nants.

This syllabic method of writing was not well adapted for accurately marking the difference between the long and the short vowels, or for distinguishing between single and doubled consonants. In the case of open syllables there are however two ways in which it is possible to indicate that the vowel is long:—  
(1) One method is to write after the syllable the sign for the vowel which it contains; thus to indicate the *a* of the syllable *nā* is long (i. e. *nā*, not *na*) it may be written *na-a*, e. g. *nāru* "river" is generally written *na-a-ru*. Similarly *lā*, "not", can be written *la-a*; *bēlu*, "lord", can be written *be-e-lu*; *nīru*, "yoke", can be written *ni-i-ru*; *nūnu*, "fish", can be written *nu-u-nu*. It must not be assumed however that the vowel in a simple syllable is short when the corresponding vowel sign is not added, for we find *nāru* written *na-ru*; *lā* written *la*; *bēlu* written *be-lu*; *nīru* written *ni-ru*;

*nūnu* written  , *nu-nu*. (2) The other method of indicating the length of a vowel is to double the following consonant, e. g. *rūku* "distant" is written   , *ru-uk-ku*. When a consonantal sound is sharpened in pronunciation and should be doubled in writing it is generally doubled by the Assyrians, e. g. *iškākin*, "he was placed", is written    , *iš-ka-kin*; sometimes, however, the doubled consonant is not indicated in writing.

The Assyrians, however, did not always write in syllables, Ideograms, but often used one sign by itself to represent a complete word. The reason of this will be readily seen when it is remembered that each of the signs was originally a picture representing a complete idea and that the syllabic values of the characters were only subsequently developed. The Assyrians, then, while employing their characters as syllables in writing words phonetically, continued to use many of them in their old sense as pictures or symbols for a whole idea; in other words they used many of their signs as ideograms. The sign , for instance, was used as an ideogram for *abu* "father"; the sign , for *aptu* "son"; the sign , for *ilu* "god"; the sign , for *alu* "city". The following list of some of the common ideograms should be learnt by heart; this can best be done by writing out a few of them at a time.

| Ideogram  | Pronunciation  | Meaning | Ideogram  | Pronunciation | Meaning |
|---|----------------|---------|---|---------------|---------|
|  | <i>ilu</i>     | god     |  | <i>beltu</i>  | lady    |
|  | <i>kakkabu</i> | star    |  | <i>nīsu</i>   | people  |
|  | <i>amēlu</i>   | man     |  | <i>abu</i>    | father  |
|  | <i>šarru</i>   | king    |  | <i>ummu</i>   | mother  |
|  | <i>rubū</i>    | noble   |  | <i>aššatu</i> | wife    |
|  | <i>bēlu</i>    | lord    |  | <i>aptu</i>   | son     |

List of  
common  
ideograms.

List of  
common  
ideograms.

| Ideogram | Pronun-<br>ciation | Meaning                         | Ideogram | Pronun-<br>ciation | Meaning                 |
|----------|--------------------|---------------------------------|----------|--------------------|-------------------------|
|          | <i>aḥu</i>         | brother                         |          | <i>bitu</i>        | house, temple           |
|          | <i>ardu</i>        | slave                           |          | <i>parakku</i>     | shrine                  |
|          | <i>šru</i>         | seed, de-<br>scendant           |          | <i>bābu</i>        | gate                    |
|          | <i>šunu</i>        | name                            |          | <i>dūru</i>        | wall                    |
|          | <i>šunu</i>        | body                            |          | <i>libittu</i>     | brick                   |
|          | <i>inu</i>         | eye                             |          | <i>abnu</i>        | stone                   |
|          | <i>pū</i>          | mouth                           |          | <i>ipu</i>         | wood                    |
|          | <i>lišānu</i>      | tongue                          |          | <i>šalmu</i>       | image                   |
|          | <i>namu</i>        | ear                             |          | <i>šubātu</i>      | garment                 |
|          | <i>ḥātu</i>        | hand                            |          | <i>duppu</i>       | tablet                  |
|          | <i>šipū</i>        | foot                            |          | <i>paṣru</i>       | dagger                  |
|          | <i>idu</i>         | side                            |          | <i>luḥānu</i>      | battle                  |
|          | <i>libbu</i>       | heart                           |          | <i>šablu</i>       | midst ;<br>battle       |
|          | <i>imnu</i>        | right                           |          | <i>šābu</i>        | warrior                 |
|          | <i>šunišlu</i>     | left                            |          | <i>šukkalu</i>     | messenger               |
|          | <i>šīru</i>        | flesh                           |          | <i>ḥarrānu</i>     | road                    |
|          | <i>murṣu</i>       | sickness                        |          | <i>karānu</i>      | wine                    |
|          | <i>baīḏu</i>       | life                            |          | <i>šikaru</i>      | strong drink            |
|          | <i>napišlu</i>     | life, soul                      |          | <i>išātu</i>       | fire                    |
|          | <i>kiškalu</i>     | host, the<br>world              |          | <i>rēšu</i>        | beginning               |
|          | <i>kibratu</i>     | region,<br>quarter<br>of heaven |          | <i>paṣu</i>        | reign, year<br>of reign |
|          | <i>šāru</i>        | wind                            |          | <i>arḥu</i>        | month                   |
|          | <i>iṣṣu</i>        | earth                           |          | <i>ānu</i>         | day                     |
|          | <i>māšu</i>        | night                           |          | <i>alpu</i>        | ox                      |
|          | <i>mātu</i>        | land                            |          | <i>imēru</i>       | ass                     |
|          | <i>alu</i>         | city                            |          |                    |                         |

| Ideogram | Pronunciation | Meaning    | Ideogram | Pronunciation | Meaning    |
|----------|---------------|------------|----------|---------------|------------|
|          | <i>issuru</i> | bird       |          | <i>šadu</i>   | good       |
|          | <i>širu</i>   | serpent    |          | <i>limnu</i>  | evil       |
|          | <i>nānu</i>   | fish       |          | <i>nakānu</i> | to cut off |
|          | <i>alū</i>    | bright     |          | <i>šarāpu</i> | to burn    |
|          | <i>širu</i>   | exalted    |          | <i>bašū</i>   | to be      |
|          | <i>dannu</i>  | mighty     |          | <i>irā</i>    | to have    |
|          | <i>rabū</i>   | great      |          | <i>nadānu</i> | to give    |
|          | <i>šīru</i>   | small      |          | <i>alāku</i>  | to go      |
|          | <i>dumku</i>  | favourable |          | <i>sakānu</i> | to set     |
|          | <i>nakru</i>  | hostile    |          | <i>epišu</i>  | to make    |

All the ideograms in the above list consist of one sign only. Two or more signs however are sometimes employed together as an ideogram for a word. Thus the signs are employed together as an ideogram for *šinnu* "rain", for *dintu* "weeping", for *ekallu* "palace", for *abullu* "city-gate", for *purussu* "decision", for *šuttu* "dream", for *suluppu* "date", for *eklu* "field", for *apsū* "abyss", for *elu* "high", for *šaplu* "low", for *ekru* "to be straight, right", etc. It is possible to explain some ideograms of two or more signs as a combination of simple ideograms, e. g. "rain" from "water" and "heaven", i. e. heaven-water = rain; "tears, weeping" from "water" and "eye"; "palace" from "house" and "great"; "city-gate" from "gate" and "great". The existence of ideograms in Assyrian composed of two or more characters is due to the fact that when the Assyrians, or rather the Babylonians, received their signs from the Sumerians, they retained also the Sumerian way of writing certain words; though they wrote the word in Sumerian, however,

Ideograms composed of two or more signs.



they pronounced the Assyrian word which corresponded to it in meaning; in fact they regarded these Sumerian words as symbols for their Assyrian equivalents in meaning. A similar use of borrowed words or expressions may be seen in certain symbols employed at the present day, when a reader renders "i. e." by "that is", or "e. g." by "for example". In each of these phrases the Latin original stands in precisely the same relation to its English rendering as the Sumerian word used ■ an ideogram to its Assyrian equivalent. This fact, though explaining the existence of ideograms, does ■ help the learner to understand them; he must content himself with remembering that certain signs, or groups of signs, were regarded by the Assyrians as symbols for certain words.

Polyphons. Perhaps the principal reason that the Assyrian method of writing is somewhat complicated is to be sought in the fact that many signs ■ polyphons, in other words they have more than one syllabic value and are used as ideograms for more than one word. Thus 𐎶, which has the syllabic value *a*, is used as an ideogram for *aplu* "son" and *mū* "water"; the sign 𐎶 has the syllabic values *ku*, *dur* and *tuš* and is used as an ideogram for *ṣubātu* "garment" and *ašābu* "to dwell"; 𐎶 has the syllabic values *ud*, *tu*, *lam*, *pir*, *lah*, *his* and is used as an ideogram for *šamšu* "sun", *šimu* "day" and *pišū* "white". The existence of this polyphony may be explained by supposing that the same sign might be used as an ideogram for synonymous or closely connected words (it being easy to trace, for instance, the connection between "sun", "day" and "white"), and subsequently for words of similar sound; while from the meanings so obtained various syllabic values were developed. To what extent the Assyrian signs are polyphonous, the student may judge for himself by referring to the *List of Signs* at the end of the Introduction.

From the above brief summary of the various methods in which the Assyrians employed their characters it will be ob-



Determinatives  
that pre-  
cede the  
word.

𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎶𐎶 *Lu-ud-di*, Lydia; 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Lab-na-na*, Lebanon; 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Ha-ma-na*, Mt. Amanus.

𐎶𐎶𐎶 (the ideogram for *amēlu* "man") is placed before the names of tribes and professions, e. g. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Kaš-ši-i*, the Kassites; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Ni-ba-'-a-li*, the Nabataeans; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Ma-ak-ka-du-na-ai*, the Macedonians; 𐎶𐎶𐎶 𐎶𐎶𐎶, *šaknu*, "governor"; 𐎶𐎶𐎶 𐎶𐎶𐎶, *šangū*, "priest"; 𐎶𐎶𐎶 𐎶𐎶𐎶, *asū*, "physician"; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *malabu*, "sailor".












𐎶𐎶𐎶 (the ideogram for *alu* "city") is placed before the names of cities, e. g. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Ni-nu-a*, Nineveh; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Ur-sa-li-im-nu*, Jerusalem; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Is-ka-al-lu-na*, Askalon; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Gar-ga-miš*, Carchemish.

𐎶𐎶𐎶 (the ideogram for *nāru* "river") is placed before the names of rivers, e. g. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Idiklat* or *Diklat*, the Tigris; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *Pardtu*, the Euphrates; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *U-la-a*, the Eulæus.










𐎶𐎶𐎶 (the ideogram for *īšu* "wood") is placed before the names of trees, woods, and wooden objects, e. g. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *buršū*, "pine"; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *arīnu*, "cedar"; 𐎶𐎶𐎶 𐎶𐎶𐎶, *daltu*, "door"; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *ga-šu-ri*, "beams".







𐎶𐎶𐎶 (the ideogram for *šamnu* "plant") is placed before the names of plants, e. g. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *mašlakal*, the *mašlakal*-plant; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *ku-un-gu*, the *kungu*-plant.


















𐎶𐎶𐎶 (the ideogram for *abnu* "stone") is placed before the names of stones, e. g. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *uknū*, "*lapis lazuli*"; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *paršū*, "alabaster".

 (the ideogram for *šubātu* "garment") is placed before the names of stuffs and garments, e. g.   , *buššu*, a ceremonial garment;  , *kitū*, a kind of cloth;     , *lu-bul-ti*, "garments".








Determinatives that precede the word.





 (the ideogram for *šipātu* "fleece, wool") is placed before the names of wools and woollen stuffs, e. g.   , *ša-kil-tu*, "purple wool";     , *ar-ga-man-nu*, "crimson wool".










 (the ideogram for *karpātu* "vessel") is placed before the names of vessels, e. g.     , *a-da-gur*, a vessel for incense.

 (the ideogram for *imēru* "ass") is placed before the names of some of the larger animals, e. g.   , *sišu*, "horse";   , *gaminātu*, "camel";     , *parū*, "mule";     , *ud-ra-a-ti*, "dromedaries".


















 (the ideogram for *imēru* "lamb, sheep") is placed before words for sheep, e. g.   , *ši-a-ni*, "sheep".

 (the ideogram for *šīru* "flesh") is sometimes placed before parts of the body, e. g.   , *kišātu*, "neck";   , *irū*, "breast".

 (the ideogram for *arḫu* "month") is placed before the names of the months, e. g.   , *Nisannu*, Nisan.








 (the ideogram for *kakkubu* "star") is placed before the names of stars and planets, e. g.   , *Dilbat*, Venus;     , *Karradu*, Mars.


A few determinatives follow the words to which they refer:

 (the ideogram for *aḫu* "place") is placed after the  of many towns and districts, even when preceded by the determinatives  ("country") or  ("city"), e. g.  , *Bābīlu*, Babylon;  , *Ninua*, Nineveh;    , *Larsam*;     , *Larsam*.





Determinatives that follow the word.

Sippar;  , *Elamtu*, Elam; , *Akkadū*, Akkad.
































 (the ideogram for *ippuru* "bird") is placed after the names of birds, e. g.  , *naīru*, "eagle";  , *sinuhtu*, "swallow";  , *summatu*, "dove".


 (the ideogram for *nīnu* "fish") is placed after the names of fish but is of rare occurrence.

Determinatives after numbers and measures.












The signs  and  are used as determinatives after numbers, while the sign-groups  and  are placed as determinatives after numbers and measures.

Methods of indicating the plural.

The plural of words is also indicated by means of certain signs or determinatives which are placed after the words to which they refer. The commonest sign for the plural is , e. g.  , *ilu*, "god";  , *ilāni*, "gods"; , *mātu*, "land",  , *mātāni*, "lands". The sign  is frequently used to mark the plural of things which occur regularly in pairs, e. g. , *hātu*, "hand",  , *hātā*, "hands"; , *īnu*, "eye",  , *īnā*, "eyes"; , *īlu*, "side",  , *īlā*, "sides". The signs , , and  are also placed after a word to indicate that it is in the plural. Another method of indicating the plural of a word expressed by an ideogram was to write the ideogram twice, e. g.  , *ilu*, "god",   , *ilāni*, "gods";  , *mātu*, "land",   , *mātāni*, "lands".

Such  the principal determinatives employed by the Assyrians and they prove of great assistance to the reader by simplifying his analysis of the text. Many ideograms, however, are not furnished with determinatives and the reading of these would often be uncertain or ambiguous were it not for an ingenious device of the Assyrian scribes. This consists in adding to the ideogram a phonetic sign expressing the final syllable of the word which the ideogram is intended to represent; the syllable so added has been conveniently named the ideogram's **phonetic complement**. A few examples will illustrate the use of the

Phonetic complements.

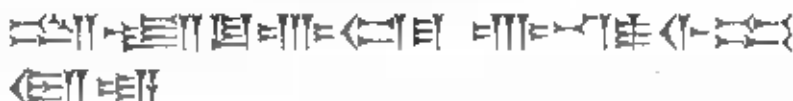
phonetic complement. The sign  is used as an ideogram both for *ilu*, "god" and *šamē* (pl. *šamē*), "heaven"; when the syllable , *e*, is added to the ideogram (i. e. ) it indicates that  in that passage is not to be read as *ilu*, "god", but as *šamē*, "the heavens". The sign  is used as an ideogram for *illi*, "with", *ašru*, "place", and *iršitu* (with the accusative termination, *iršita*) "earth"; when the syllable , *ia*, is added (i. e. ) it indicates that  in that passage is to be read *iršita*. The sign  is used as an ideogram both for the substantive *damku*, "favour" and for the adjective *damku*, "favourable"; when the sign , *tu*, is added (i. e. ) it indicates that the ideogram is to be read as *damiktu*, the feminine singular of the adjective *damku*. In the case of a verb expressed by an ideogram the particular verbal inflection intended by the writer is frequently indicated by means of the phonetic complement.

We have now seen how words in Assyrian could be either written out phonetically in syllables or expressed by ideograms and how this rather complicated system of writing was simplified by the use of additional signs as determinatives and phonetic complements,—the former indicating the general character of words, the latter furnishing clues to their actual readings. We will now take a passage from an Assyrian text and see how the signs are there employed. The following is an extract from a historical inscription.

Phonetic complements.

Analysis of extract from Assyrian text.

—                    



Analysis  
of extract  
from an  
Assyrian  
text.

The first point the reader will observe is that the signs run on and are not clearly divided into words, though a line in the inscriptions always ends with a complete word. It is true that some scribes, especially in writing religious or poetical compositions, leave a clear space between each word, and when special attention is to be called to the division of two words the sign is placed between them. As a general rule however the signs run on without clear division and the correct division of words is one of the first difficulties to be overcome by the beginner. We will now break the passage up into words indicating under each sign the way it is to be read and its meaning.
























*ina sin(e) gir - ri - ia a - na wata Afu-šur u*  
 In second my expedition to Egypt and

*maṭu Ku - u - si uṣ - te - eš - te - ra ḥar - ru - nu*  
 Ethiopia I directed the way.

*Ur - du - ma - ni - e atu Me - im - pi*  
 Urdamanē Memphis

*u - maš - šir - ma a - na šu - zu - uḫ*  
 abandoned and to save

*napilim (im) - šu in - na - biš šarrāni<sup>ri</sup>*  
 his life he fled. The kings

|   |  |  |  |  |  |  |  |  |  |  |
|---|--|--|--|--|--|--|--|--|--|--|
|  <sup>x</sup> |  <sup>+</sup> |  <sup>x</sup> |  <sup>x</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> | Analysis<br>of extract<br>from an<br>Assyrian<br>text. |
| <i>amelu</i>  | <i>palṭatīl</i>  | <i>amelu</i>   | <i>ki</i>  | <i>pa</i>  | <i>a</i>   | <i>ni</i>  | <i>ina</i>   | <i>tarṣi</i>   | <i>ia</i>  |  |
|   | governors  |  | prefects   |  |  |  | into my presence   |  |  |  |
|  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  |
| <i>il</i>   | <i>ki</i>  | <i>ku</i>  | <i>u</i>   | <i>nim</i>   | <i>ma</i>  | <i>u</i>   | <i>na</i>  | <i>al</i>  | <i>šī</i>  |  |
|   | came   |  |  | and  |  |  | kissed   |  |  |  |
|  <sup>+</sup> |  <sup>+</sup> |  <sup>+</sup> |  |  |  |  |  |  |  |  |
| <i>ku</i>   | <i>špa</i>   | <i>ia</i>  |  |  |  |  |  |  |  |  |
|   | my   | feet.  |  |  |  |  |  |  |  |  |

The translation runs: "In my second expedition I directed the way to Egypt and Ethiopia. Urdamanē abandoned Memphis and fled to save his life. The kings, governors and prefects came into my presence and kissed my feet."

The determinatives are marked by <sup>x</sup>, the phonetic complements by <sup>+</sup>, and the ideograms by †; the rest of the signs are simply employed phonetically as syllables. In the transliteration it will be observed that the determinatives are printed in smaller type above the line, *e. g.* <sup>ma</sup>*lu*, the determinative for lands, <sup>ni</sup>*u*, the determinative for cities, <sup>am</sup>*elu*, the determinative for classes of men and <sup>m</sup>, corresponding to †, which is placed before male proper names; similarly the signs for the plural, <sup>pl</sup> and <sup>ll</sup>, are printed above the line; phonetic complements are printed within parentheses. This system of transliteration has been employed in the texts in the main body of the book.

Now that the Assyrian method of writing has been described, it will be convenient, before passing to the consideration of the separate parts of speech, to refer briefly to the principal phonetic changes which take place among the consonants in Assyrian. These changes are due to the fact that certain consonantal sounds in Assyrian when coming together were not easy to pronounce or were unpleasant to the ear, the result being that other sounds, easier to pronounce or pleasanter to the ear, were substituted.

Principal  
phonetic  
changes  
among the  
consonants  
in Assy-  
rian.



The reader need not delay over the list here given, for throughout the texts in the main body of the book those phonetic changes that might prove puzzling are explained in foot-notes; the following list of the principal phonetic changes among the consonants<sup>1</sup> is given for reference only:—

Principal  
phonetic  
changes  
among the  
consonants  
in Assy-  
rian.

- I. *b* at the end of a verb followed by the copula *ma* is frequently assimilated to the *m*, e. g. *irub*, "he entered", followed by the copula *ma*, is often written *irumma*.
- II. *d* immediately followed by *i* or *š* is assimilated to the *i* or *š*, e. g. *ḫardu*, "strong", fem. *ḫaritu* (for *ḫaridtu*); *adēšu*, "to be new", *ēšu* (for *edšu*), "new".
- III. *m* is frequently changed to *n* before *d*, *t*, *š*, *z*, and *ḫ*, e. g. *muḫḫaḫḫē* (for *muḫḫaḫḫē*), "warriors", the Iffal, Part. plur. from *maḫḫu*, "to smite"; *ḫaṣṣu* (for *ḫamṣu*), "swift"; *nakantu* (for *nakamtu*), "treasure"; *uṣṣu* (for *uṣṣu*), "hunger"; *ḫanṣu* (for *ḫamṣu*), "fifth"; *duḫṣu* (for *dumḫu*), "favour"; before *z* the *n* that has taken the place of *m* is sometimes assimilated to the *z*, e. g. *ḫanṣu*, "fifth" is sometimes written *ḫaṣṣu*.
- IV. *n* immediately followed by a consonant is frequently assimilated, e. g. *libītu* (for *libintu*), "brick"; this assimilation of *n* is invariable in the Nifal and Ittāfal of the verb, and generally takes place throughout verbs of which the first radical is *n* (see below, VERBS).
- V. *š* of the pronominal suffixes (see below, p. XLIX), when immediately preceded by a dental or sibilant,<sup>2</sup> becomes *s*, e. g. *māt-su* (for *māt-šu*), "his land". A further change generally takes place, for the preceding dental is frequently assimilated to the *s*, and the preceding sibilant is always

1. Of the phonetic changes that take place among the vowels in Assyrian it may here be noted that after a preceding *i* or *e* the *a* of the feminine termination, sing. and plur., tends to become *e* (see below, p. LVII f.).

2. The consonants *d*, *t*, and *z* are "dentals", *ṣ*, *š*, *s*, and *ṣ* are "sibilants".

assimilated; the *s*, which has taken the place of the dental or sibilant, is then dropped, e. g. *ḫātu*, "hand", *ḫa-su* (for *ḫās-su* = *ḫāt-su* = *kāt-su*), "his hand"; *dannatu*, "foundation", *dan-na-su* (for *dannas-su* = *dannat-su* = *dannat-su*), "its foundation"; *lirhiṣ*, "may he overwhelm", *li-ir-ḫi-su* (for *lirhiṣ-su* = *lirhiṣ-su* = *lirhiṣ-su*), "may he overwhelm him".

VI. *s* in the Isteal and Istaal of the verb (see below, VERBS) undergoes the following changes:—

- (a) when it follows *s*, *z*, or *ṣ* it is assimilated, e. g. *issahur* (for *istahur*), Isteal, Pret. from *sahāru*, "to turn"; *uṣṭabbil* (for *uṣṭabbil*), Isteal, Pret. from *ṣabbātu*, "to take".
- (b) when it follows *g* it becomes *d*, e. g. *igdamar* (for *igdamar*), Isteal, Pret. and Pres., from *gamāru* "to complete"; *ugdaṣṣar* (for *ugdaṣṣar*), Isteal, Pres. from *gaṣṣāru*, "to strengthen".
- (c) when it follows *m* or *n* it may become *d*, e. g. *imdaḥṣ* (for *imdaḥṣ*), Isteal, Pret. from *maḥḥāru*, "to smite"; *umdaṣṣir* (for *umdaṣṣir*), "he let loose", Istaal, Pret. from *[maḥḥāru]*.
- (d) when it follows *ḫ* it may become *ṣ*, e. g. *iḫṣerib* (for *iḫṣerib*), Isteal, Pret. from *ḫarābu*, "to approach".

VII. A sibilant which immediately precedes a dental is frequently changed to *l*, e. g. *rapṣu*, "broad", fem. sing. *rapaltu* (for *rapaltu*); *ulitū* (for *uṣṣitū*), Ishtafal, Pret. from *ilū*, "to be high". Similarly, when two sibilants come together, the former frequently becomes *l*, e. g. *ilsi* (for *ilsi*), Kal, Pret. from *ṣasū*, "to speak". The combination *ll*, instead of changing to *ll*, sometimes becomes *ss* or *z*, e. g. *issapar*, *isapra* (for *istapar*, *illapra*), Isteal, Pret. from *ṣapāru*, "to send".

VIII. In place of doubling a consonant, *m* or *n* is sometimes added after the preceding vowel, e. g. *inamdin* for *inaddin* = *inddin* (see below, VERBS), Kal, Pres. from *naḏānu*, "to give"; *iltanamar* for *iltanamar* = *iltanamar* (see below, VERBS), Ittanafal, Pres. from *amāru*, "to see".

## PRONOUNS.

Personal  
pronouns  
to express  
the nomi-  
native.

The personal pronouns to express the nominative are:—

|          |              |          |                                 |
|----------|--------------|----------|---------------------------------|
| Sing. 1. | <i>anāku</i> | Plur. 1. | <i>anīnu, anīni, nīnu, nīni</i> |
| „ 2 m.   | <i>atta</i>  | „ 2 m.   | <i>attenu</i>                   |
| „ 2 f.   | <i>atti</i>  |          |                                 |
| „ 3 m.   | <i>šū</i>    | „ 3 m.   | <i>šunu, šun</i>                |
| „ 3 f.   | <i>šī</i>    | „ 3 f.   | <i>šina</i>                     |

The following examples illustrate their use:—

Ištar said to Ninib, ana-ku arad-ka lu-nub-luf,  
“may I thy servant live”; Ištar spoke as follows;  
bi a-na-ku šum-ma, “I spoke as follows”; Ninib  
said to Ištar, Nin-iš šu-ra-du at-tu, “O Ninib, a hero  
art thou”; Ištar said to Ninib, at-ti-ma na-an-na-raṭ šanū(s),  
“thou art the light of heaven”; Ištar said  
to Ninib, šu-u ip-par-ši-il, “as for him, he fled”;  
Ištar informed thus; Ištar said to Ninib, ši-i tu-ša-an-na-ka  
um-ma, “she (Ishtar) informs thee thus”; Ištar  
and Ninib went, a-ni-ni ni-il-la-ka, “we are going”;  
Ištar and Ninib did not understand; Ištar and Ninib  
did not understand; Ištar and Ninib did not understand;  
at-tu-nu kakkabāni šar-šu-lum, “ye mighty stars”;  
Ištar and Ninib said, šu-nu bi-nu-ul a-ra-ul-li  
šu-nu, “as for them, the offspring of Hades are they”;  
Ištar and Ninib said, par-ya-a-lum ši-na, “lies are they”.

Personal  
pronouns  
to express  
the geni-  
tive and  
accusative.

The personal pronouns to express the genitive and accusative are:—

|          |                         |          |                         |
|----------|-------------------------|----------|-------------------------|
| Sing. 1. | <i>iāhi, iāhi</i>       | Plur. 1. | <i>niāhi, niāhi</i>     |
| " 2 m.   | <i>kāhi, kāhi, kāhi</i> | " 2 m.   | <i>kāhiunu, kāhiunu</i> |
| " 2 f.   | <i>kāhi, kāhi</i>       |          |                         |
| " 3 m.   | <i>īāhi</i>             | " 3 m.   | <i>īāhiunu, īāhiunu</i> |
| " 3 f.   | <i>īāhi</i>             |          |                         |

The following examples illustrate their use:—

⌈⌋-⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ši-mi-i ia-a-ti*, "Hearken (O goddess) unto me"; ⌈⌈⌈⌈ ⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ka-a-ša ap-kiil-ka*, "thee I have commanded"; ⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *a-na ka-a-ši lu-u šul-mu*, "unto thee (O queen) may there be peace"; ⌈⌈ ⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ša-a-šu at-lu-la*, "him I carried off"; ⌈⌈ ⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ša-a-ša aš-bat*, "her I captured"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ni-ia-ti*, "us"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ki-ma ka-a-šu-nu*, "like you"; ⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ša-a-šu-nu ub-lu-ni*, "them did they bring".

The pronominal suffixes attached to nouns are:—

| Sing. 1. | <i>i, a, ia</i> | Plur. 1. | <i>ni</i>                           |
|----------|-----------------|----------|-------------------------------------|
| " 2 m.   | <i>ka</i>       | " 2 m.   | <i>kunu, kun</i>                    |
| " 2 f.   | <i>ki</i>       |          |                                     |
| " 3 m.   | <i>šu, š</i>    | " 3 m.   | <i>šunu</i> (rarely <i>šunūti</i> ) |
| " 3 f.   | <i>ša, š</i>    | " 3 f.   | <i>šina, šin</i>                    |

Pronominal suffixes attached to nouns.

The following examples illustrate their use:—

⌈⌈⌈⌈ ⌈⌈⌈⌈, *ili-ia*, "my god"; ⌈⌈⌈⌈ ⌈⌈⌈⌈, *bēli-ia*, "my lord"; ⌈⌈ ⌈⌈, *ina māti-a*, "in my land"; ⌈⌈ ⌈⌈ ⌈⌈⌈⌈, *ma-a-ri*, "my son"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *šik-ru-ka*, "thy name"; ⌈⌈⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *di-pa-ra-ka*, "thy torch"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *an-ni-ki*, "thy mercy"; ⌈⌈ ⌈⌈⌈⌈ ⌈⌈, *aš-ri-šu*, "its place"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈, *zu-mur-šu*, "his body"; ⌈⌈ ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ši-ma-lu-uš*, "his destiny"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *da-mi-ša*, "her blood"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *īmā-ša*, "her eyes"; ⌈⌈⌈⌈ ⌈⌈⌈⌈, *be-ili-ni*, "our lord"; ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *nu-ur-a-ni*, "our light"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *hi-ša-ti-ku-un*, "your sins"; ⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ma-ru-ku-un*, "your son"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *bu-ša-šu-nu*, "their property"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *lib-ba-šu-un*, "their heart"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *ka-li-ši-na*, "all of them"; ⌈⌈⌈⌈ ⌈⌈⌈⌈ ⌈⌈⌈⌈, *i-la-šin*, "their boundary".



Plur., m. *šuahnu, šātunu*

„ f. *šuatina, šālina*

Demon-  
strative  
pronouns.

For these the following forms are sometimes used:—

Sing. m. *šū*; f. *šī*

Plur. m. *šunu, šunūli*; f. *šiuāli, šinātina*

The following examples illustrate their use:—

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂

— 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟

-EI 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ša ša in-mah-*  
*ha-ru ku-bal-lu*, "whose (m.) onslaught is unequalled"; 𐎶𐎵  
 EI 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *šarru rabū ša ilū Bēl u ilū Nabū ir-a-mu pa-la-a-šu*,  
 "a mighty king whose reign Bēl and Nabū love"; 𐎶𐎵  
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *be-el-lum ša par-qu-ša ku-lu-ru*, "a lady whose command is  
 mighty"; 𐎶𐎵 EI 𐎶𐎵 EI 𐎶𐎵 EI 𐎶𐎵 EI 𐎶𐎵 EI 𐎶𐎵, *um-ma-ni-šu ša lu*  
*u-ta-ad-du-u ni-ba-šu-un*, "his troops whose number is not to  
 be known". Similarly, when *ša* has the force of an accusative  
 or dative, the governing verb in the relative clause generally  
 takes the pronominal suffix, while a preposition invariably  
 does so, e. g. 𐎶𐎵 EI 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ša haṣṣu allisu(u) na-ad-na-la-šu*, "to whom is given a  
 shining sceptre"; 𐎶𐎵 𐎶𐎵 I 𐎶𐎵 I 𐎶𐎵 𐎶𐎵 EI 𐎶𐎵,  
*ša ilu-šu illi-šu nin-u-u*, "(a man) with whom his god is angry".

## NOUNS.

In Assyrian, 𐎶 in Hebrew and the other Semitic dialects, roots or stem-words consist of two, three and four consonants; of these, trilateral roots, or roots of three consonants 𐎶 by far the most common. A root contains in itself a meaning or idea from which are formed both the verb and the noun (substantive and adjective); the root in fact may be compared to a skeleton, which when clothed with different vowels and sometimes with additional consonants gives expression to the various nominal and verbal forms of its inherent meaning or idea. The trilateral root NMR, for instance, contains the inherent idea of brightness or being bright, and forms the skeleton or base of the verb *namru* "to be bright", of the adjective *namru* "bright", and of the substantives *namirtu* and *namurtu* "brightness".



Nominal  
forms.

In examining an Assyrian word, therefore, the student's first duty is to identify the root from which it is derived.<sup>1</sup> In the case of nouns he will find little difficulty in doing this after he has grasped the principal forms which they assume. These may be briefly described under the following five divisions:—

- I. Many nouns are formed merely by the internal addition of vowels to the root. As the nouns so formed begin with the first letter of the root and do not contain other consonants, their roots are easily recognised, *e. g.*

*šaknu* "governor", from *šakānu* "to set, appoint".

*niḫru* "name",        " *naḫḫru* "to name".

*šulnu* "peace",       " *šalānu* "to be complete, prosperous".

*naḫru* "hostile",     " *naḫḫru* "to be different, hostile".

*naḫḫū* "post",       " *naḫḫū* "to set up, erect".

*luḫḫu* "garment",   " *luḫḫu* "to cloth oneself".

Many nouns in addition to their internal vowels take also the feminine terminations *atu*, *itu*, or *tu* (see below, p. LVI f.), *e. g.*

*niḫirtu* "treasure", from *niḫāru* "to watch, guard".

*paluḫtu* "fear",       " *palāḫu* "to fear".

- II. In some nouns the second or the third letter of the root is doubled, *e. g.*

<sup>1</sup> In most Assyrian dictionaries the words are arranged as far as possible under their respective roots and not necessarily according to the consonants or vowels with which they happen to begin. As Assyrian possesses an alphabet it is impossible to cite in cuneiform a root composed only of consonants. A common expedient therefore is to use Hebrew characters in citing Assyrian roots, as the Hebrew alphabet contains consonants which correspond to the consonantal sounds in Assyrian (see above p. XXVI). As however the consonants in themselves are incapable of being pronounced the infinitive of the verb is frequently cited as the root. Thus the root NNR may be cited (1) in Hebrew characters as the root ננר, or (2) in transliteration as *namaru*. Here and in the Vocabulary the latter plan has been adopted.

*kaššapu* "magician", from [*kaššapu*] "to bewitch".

*pilakku* "axe", " [*palakku*] "to strike, slay".

Nominal  
forms.

III. Some nouns are formed by the addition of prefixes. The roots of these nouns are less easy to identify than those of the nouns in sections I and II, as they do not begin with the first letter of the root. The prefix may take the form of

(a) a vowel, e. g., *ikribu* "prayer", from *karābu* "to bless, to pay homage to".

(b) *m* (or *n*, when the root contains a labial, i. e. *b*, *m* or *p*), e. g.

*maškanu* "place", from *šakānu* "to set".

*mišaku* "way", " *alaku* "to go".

*mišaru* "righteousness", " [*šaru*] "to be straight".

*narkabtu* "chariot", " *rakābu* "to ride".

*narānu* "love", " *rānu* "to love".

*napḫaru* "totality", " *paḫāru* "to collect".

(c) *š*, e. g. *šakluḫtu* "destruction", from *šalāku* "to be destroyed"; *šurbū* "great", from *rabū* "to be great".

(d) *t*, e. g. *tamḫaru* "fight", from *maḫāru* "to oppose"; *tānūḫu* "sighing", from [*anāku*] "to sigh".

IV. In a few nouns a *t* is inserted after the first letter of the root, e. g.

*gitmātu* "perfect", from *gamātu* "to complete".

*ritpāšu* "wide", " *rapāšu* "to be wide".

V. Some nouns are provided with special terminations, of which the principal are

(a) the termination *ānu*, e. g. *kurbānu* "offering", from *karābu* "to pay homage to".

(b) the termination *ū*, e. g. *arkū* "future", from [*arāku*] "to be behind"; *maḫrū* "former", from *maḫāru* "to oppose, to be opposite".

- (c) the termination *ūtu*, by which abstracts are formed from a few concrete nouns, e. g. *bēlūtu* "lordship", from *bēlu* "lord"; *ilūtu* "divinity", from *ilu* "god"; *šarrūtu* "royalty", from *šarru* "king".

A few nouns, derived from stems the first radical of which is weak,<sup>1</sup> have dropped the initial vowel and begin with the second radical, e. g. *biṭu* "tribute", from *abāṭu* "to bring"; *lidu* and *litlu* "child", from *alāṭu* "to bear"; *simtu* "adornment", from *asāmu* "to be adorned"; *šubtu* "dwelling", from *ašābu* "to dwell".

**Genders.** Assyrian possesses two genders masculine and feminine. The majority of substantives ■ either masculine or feminine, but some are of common gender. The feminine of adjectives and of some masculine substantives is formed by the addition of *atu* or of the shortened form *tu* to the nominal stem, e. g.

Formation  
of the  
feminine.

|                                 |                                   |
|---------------------------------|-----------------------------------|
| <i>šarru</i> "king",            | <i>šarratu</i> "queen".           |
| <i>maḫū</i> "prince",           | <i>maḫatu</i> "princess".         |
| <i>ardu</i> "slave",            | <i>ardatu</i> "handmaid".         |
| <i>kaḫū</i> "dog",              | <i>kaḫatu</i> "bitch".            |
| <i>māru</i> "son",              | <i>māru</i> "daughter".           |
| <i>bukru</i> "first-born" (m.), | <i>bukurtu</i> "first-born" (f.). |
| <i>rubū</i> "great",            | fem. <i>rubātu</i> .              |
| <i>dunnu</i> "strong",          | " <i>dannatu</i> .                |
| <i>naḫru</i> "hostile",         | " <i>naḫirtu</i> .                |
| <i>ganru</i> "whole",           | " <i>gamirtu</i> .                |
| <i>šamḫū</i> "favourable",      | " <i>šamīḫtu</i> .                |
| <i>kaḫtu</i> "heavy",           | " <i>kaḫittu</i> .                |
| <i>rapū</i> "broad",            | " <i>rapāṣtu</i> .                |
| <i>arḫū</i> "green",            | " <i>aruḫtu</i> .                 |

1. The stems, from which these nouns are derived, begin in other Semitic languages with the consonant ʔ; this consonant is only represented ■ the corresponding Assyrian words by a vowel (see above, p. XXVII f.).

*šābu* "good", fem. *šābtu*.

*rūšū* "distant", „ *rūštu*.

After a preceding *i* or *e*, the *a* in the feminine termination *atu*, generally becomes *i*, e. g.

*ellu* "bright", fem. *ellītu*.

*šihru* "small", „ *šihriṭu* and *šihirtu*.

*sinu* "angry", „ *sinītu*.

*rīmīnū*, *rīmīnū* "merciful", fem. *rīmīnītu*.

*elū* "high", fem. *ellītu*.

Some adjectives form their feminine in *ītu* though not preceded by *i* or *e*, e. g.

*rabū* "great", fem. *rabītu*.

*nadū* "fallen", „ *nadītu*.

*dārū* "lasting", „ *dārītu*.

A few adjectives form their feminine in *ātu*, e. g.

*šurbū* "great", fem. *šurbātu*.

*šapū* "high", „ *šapātu*.

The plural of nouns in Assyrian is formed by the addition of various terminations to the nominal stem. Substantives in the plural take the following terminations:—





The Plural  
(i) of sub-  
stantives.

(a) *i*, e. g. *šamē* "heaven", plur. *šamē*.

*mū* "water", „ *mū*.

*maliku* "prince", „ *malke*.

*nišu* "people", „ *niše*.

N. B. The interchange of the vowels *e* and *i* already referred to (see above p. XXVI) is especially frequent in this form of the plural, e. g. the plural of *maliku* may be written  , *mal-ki*, that of *nišu*,  , *ni-si*.

(b) *āni*, e. g. *ilu* "god", plur. *ilāni*.

*huršu* "mountain", „ *huršāni*.

*ardu* "slave", „ *ardāni*.

- (c) *ā*, especially the plural of parts of the body which occur in pairs, e. g.

*īnu* "eye", plur. *īnā*,

*uṣnu* "ear", „ *uṣnā*.

*idū* "side", „ *idā*.

- (d) *āli*, the plural of substantives with the feminine termination in the singular; should the preceding syllable contain an *i* or *e*, the *ā* of the plural termination generally becomes *i*, e. g.

*šarratu* "queen", plur. *šarrāli*,

*kibratu* "region", „ *kibrāli*,

*lāmtu* "sea", „ *lāmāli*,

*bēlu* "lady", „ *bēli*.

Some substantives form their plural in *āli* or *īli* though in the singular they are without the feminine termination, e. g.

*nāru* "river", plur. *nārāli*.

*šauū* "reed", „ *šauāli*.


























*kudurru* "boundary", „ *kudurrāli*.




























Many substantives have more than one form of plural, e. g.  $\text{𐎶 𐎠𐎺 𐎠𐎺}$ , *ša-di-e* (i. e. *šadē*), and  $\text{𐎶 𐎠𐎺𐎠𐎺 𐎠𐎺}$ , *šadāni* <sup>1</sup> (*nī*), occur as plurals of *šadū*, "mountain";  $\text{𐎶𐎵𐎶 𐎶𐎵𐎶 𐎠𐎺}$  *gir-ri-e* (i. e. *girrē*), and  $\text{𐎶𐎵𐎶 𐎶𐎵𐎶 𐎠𐎺 𐎶𐎵𐎶}$  *gir-ri-e-li* (i. e. *girrēli*) occur as plurals of *girru*, "expedition".

(2.) of adjectives.





The masculine plural of adjectives is formed by means of the termination *āli*, the feminine plural by the termination *āli*, which generally becomes *ēli* after a preceding *i* or *e*, e. g.

| adjective                  | masc. plur.      | fem. plur.                        |
|----------------------------|------------------|-----------------------------------|
| <i>damḫu</i> "favourable", | <i>damḫāli</i> , | <i>damḫāli</i> .                  |
| <i>rabū</i> "great",       | <i>rabāli</i> ,  | <i>rabāli</i> .                   |
| <i>gašru</i> "strong",     | <i>gašrāli</i> , | <i>gašrāli</i> .                  |
| <i>ellu</i> "bright",      | <i>ellāli</i> ,  | <i>ellēli</i> .                   |
| <i>rūḫu</i> "distant",     | <i>rūḫāli</i> ,  | <i>rūḫāli</i> and <i>rūḫēli</i> . |





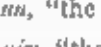





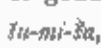
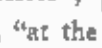




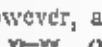

The adjective generally follows the substantive to which it refers, e. g.    , *sar-ru dan-nu*, "mighty king";       , *ilāni pi ra-būti pi*, "the great gods";       , *u-me ru-ku-ti*, "distant days". When special emphasis is to be laid upon the adjective it is placed before the substantive, e. g.       , *da-li-ih-tu mal-tu*, "his disordered land".

Substantives and adjectives in the singular end in one of the three vowels *u*, *i* and *a*, which — a general rule may be regarded as marking the nominative, the genitive and the accusative case respectively, e. g.    , *nu-mu-ki si-i-ru*, “thy  is exalted”;   , *be-lit la-ha-ni*, “lady of battle”;   , *hu-la i-hab-bu-u*, “a cry they utter”. To this rule, however, exceptions constantly occur, the case endings being often employed indiscriminately, e. g.    , *lib-ba-ki li-nu-ha*, “may thy heart have rest”;     , *nu-u-ru ul im-ma-ru*, “the light they do not behold”. The termination *i* in substantives in the nominative or accusative is frequently not the case-ending but the suffix of the first person singular, e. g.   , *nu-ri lint-mir*, “may my light shine”;    , *hi-mi-e tas-li-ti*, “hear my prayer”.



To substantives and adjectives the particle *ma*, or its shortened form *m*, is frequently appended. Whatever may have been the original use of this diminution, as it is termed, it has been so far weakened that its omission or insertion in no way alters the meaning of a word, nor does it affect in any way its definite or indefinite signification, = *g.* ㄩ, *be-lu*, and ㄩ, *be-lum*, both mean "a lord" or "the lord"; ㄩ, *belu sur-bu-lu*, and ㄩ, *belu sur-bu-lum*, both mean "a mighty lady" or "the mighty lady"; ㄩ,


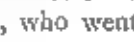
-  , *ina ir-gi-ti*, and  , *ina ir-gi-tim*, both mean "on earth" or "on the earth".

The  
Construct  
state.

When a noun stands by itself, it is said to be in the **absolute state**. When a substantive in the genitive is joined to it, it is said to be in the **construct state**. In consequence of the close connection of two nouns so joined they are pronounced together and there is a tendency to lighten and shorten the first of the two. A noun in the construct state, therefore, (1.) generally drops the mimation, and, if it is a singular noun in the nominative or accusative, it also generally drops the case ending (in some words a short vowel of the stem has already dropped out before the case-ending and this in the construct reappears, = *g. zikru*, "name", in the construct becomes *zikir*); (2.) if the noun is in the genitive, however, the *i* of the genitive does not disappear; (3.) in the case of a plural noun the plural terminations *āni*, *āti*, *ni* and *ni* may become respectively *an*, *at*, *it* and *it*. The following examples will illustrate the above rules:  , *nap-bar ma-a-ti*, "the whole of the land";  , *gi-it lu Šumši(ši)*, "sun-rise";  , *zi-kir mātī-ku-un*, "the name of their land";  , *hu-kur lu A-nim*, "the first-born of Anu";  , *i-lat i-lu-a-li*, "goddess of goddesses";  , *a-na zik-ri lu-mi-ša*, "at the mention of his name";  , *i-na tukultī(ši) ilāni<sup>ri</sup> rabṣi<sup>ri</sup>*, "with the help of the great gods";  , *ka-na-at nu-ub-še*, "years of plenty". These rules, however, are occasionally broken, *e. g.*  , *be-lum a-ba-ri u dun-ni*, "lord of power and might".

Apposi-  
tion.

When two substantives are in apposition it is not essential that they should agree in number, a substantive in the singular frequently standing in apposition to one in the plural, *e. g.*  , *alāni<sup>ri</sup> bił šarru-ti*, "cities, royal









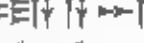

dwellings" (*i. e.* "royal cities"). The same rule applies to participial expressions which may be in the singular though in apposition to substantives in the plural, *e. g.*   *šarrānūt a-lik maḥ-ri-ia*, "the kings, who went before me" (*i. e.* "my predecessors").

## ADVERBS.

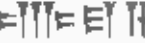

The following are the principal adverbs in Assyrian; the examples appended illustrate their use:—


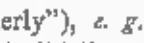







*hi'om* "so, thus", *e. g.*   *kl-a-* Adverbs of manner.  
 *purṣē<sup>ti</sup>-ša*, "so are her commands";   *Da-ri-*

*ia-muḥ šarru ki-a-am i-ḥab-bi*, "thus saith Darius the king".

*mā* } "thus, as follows", introducing direct speech, *e. g.*   
*umma* }  *fi-e-mu ut-le-ru-ni*  
*ma-a*, "news they brought me as follows";    
    
    
*lū Istar u-ḥab-ru-n-šu u-ša-an-na-a ia-a-ti um-ma*, "a vision of the night Istar caused him to see, (and) he related (it) to me as follows".

*adū* "now", *e. g.*    *a-du-u n-mu-us-su u-sa-l-la*, "now daily do I pray". Adverbs of time.

*umū* "now", *e. g.*    *u-ma-a*  
*māt-su ni-ḥa-at*, "now is his land at rest".

*enūma* "now" (opposed to "formerly"), *e. g.*     
    
    
*ē-nin-na ia-a-ti amēn mār-šipri-šu*  
*ša šul-me iṣ-pu-ram-ma*, "now to his messenger for greeting he sent".

*matēma* } "whenever, at any time"; with negative, "never",  
*matēma* } *e. g.*    *ma-*





𐤀𐤓𐤓𐤕 𐤀𐤓 𐤀, *ana mar-ši e la-aš-ši*, "to the sick man do not draw near".

*lā* "verily", is sometimes placed before verbs (3rd pers. masc. sing. and plur., and 1st pers. sing. and plur., of the Preterite); it was no doubt, originally employed to emphasize the verb, but in use it has been so weakened that its insertion or omission does not affect the sense, e. g. 𐤀𐤓𐤓𐤕 𐤀, *al-lik*, and 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀, *lu-u al-lik*, both simply "I went". When the verb begins with the vowel *u* (as in the Piel, Iftaal, etc.) *lā* may combine with it to form a single word, e. g. 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *a-šar-šu-nu lu-maš-še-nu* (for *lā umašširū*), "their place they deserted".

*lā* as a precativè particle is employed with the Preterite and the Permissive to express a wish (see below, VERBS).

*i* "come!", cohortative particle, is employed with the 1st pers. plur. of the Preterite, e. g. 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *i ni-pu-ul la-aš-ma*, "Come! let us join battle!"; 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *al-ka-nim-ma i ni-rid-ma šir šimi an-ni-e i ni-ku-la ni-ma*, "come! let us go down, and of the flesh of this wild ox let us also eat!".

*a* } "up!", cohortative particle, is employed with the 2nd pers.  
*i* } sing. of the Imperative, e. g. 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *e rid ana kišti*, "Up! go down to the wood!".

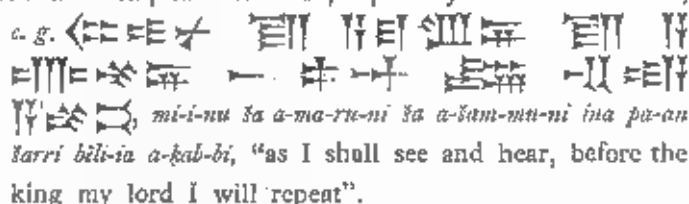
The following adverbs are appended enclitically:—

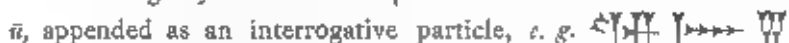
*ma*, appended for emphasis to pronouns, nouns, verbs and adverbs, e. g. 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *al-la-ma kīma an Šamaš*, "thou art like the Sun-god"; 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *ina šatti-ma šī-a-ti*, "in that same year"; 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕 𐤀𐤓𐤓𐤕, *u-pa-šir-*

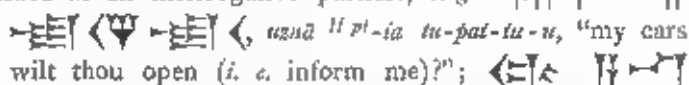
Adverbs  
appended  
enclitic-  
ally.

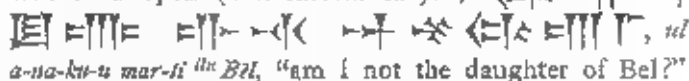
*ma šarrūni ſi maſu Haſ-ti*, "I gathered together the kings of the land of Haſti".

*ni*, appended for emphasis to verbs, eſpecially in relative clauses,

*e. g.*  *mi-i-nu ša a-ma-ru-ni ša a-šam-mu-ni ina pa-an šarri bīli-ia a-kaš-bi*, "as I ſhall ſee and hear, before the king my lord I will repeat".

*ū*, appended as an interrogative particle, *e. g.*  *u-ū ſi ſi-ia tu-paš-tu-u*, "my cars

wilt thou open (*i. e.* inform me)?" ;  *e-š ſi ſi-ia*, "am I not the daughter of Bel?"

 *a-na-ku-u mar-ši ſi Bel*, "am I not the daughter of Bel?"



The ad-  
verbial  
ending *iš*.

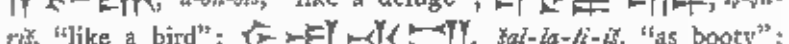
The adverbial ending *iš* (or *eš*) is of very common occurrence,


*e. g.*  *a-dan-ni-š*, "exceedingly";  *e-liš*, "above";

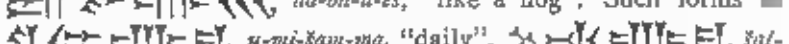
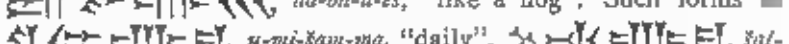
 *šap-liš*, "below";  *mu-š*, "much". This

adverbial termination is frequently employed for comparison, *e. g.*

 *a-bu-bi-š*, "like a deluge";  *i-ru-ri-š*, "like a bird";

 *šal-la-ti-iš*, "as booty";

 *da-bu-u-eš*, "like a hog". Such forms

 *u-mi-šam-ma*, "daily",  *šal-ti-šam-ma*, "yearly",

 *ar-ši-šam*, "monthly",

 *da-ri-šam*, "for ever", may be explained as ad-

verbs ending in *iš*, their terminations being strengthened by *ma*

or *u*.

## PREPOSITIONS.









Preposi-  
tions.

The following are the principal prepositions in Assyrian, together with their ideograms and the forms they moſt commonly aſſume when written phonetically:—





*ina* "in". Ideogr. ; written phonetically  *i-na*, rarely


 *in*.







 "to". Ideogr. ; written phonetically  *a-na*.

*ištu* } "from". Ideogr. ; written phonetically   , Propositions,  
*ultu* } *iš-tu*;    .





*iti* "with". Ideogr. ; written phonetically   , *it-ti*.


*eli* "on, upon". Ideogr. ; written phonetically   ,  
*e-li*; *ina* or *ana eli*, "upon, concerning, against".

*ir* "on, upon, against". Ideogr. ; written phonetically  , *ir-ir*.

*muḫḫi* in combination with *ina* or *ana*. Ideogr. ; written phonetically     , *muḫ-ḫi*; *ina* or *ana muḫḫi*, "on, concerning, to, against".

*ali* "up to, to, together with". Ideogr. ; written phonetically   , *a-di*.





*gaḏu* "up to, to, together with". Written phonetically    ,  
*ga-ḏu*.

*arki* "after, behind". Ideogr. ; written phonetically     .
















*balu* "without". Written phonetically    , *ba-lu*,    ,  
*ba-lum*.





















*ki* "like, as" Written phonetically  , *ki-i*.

*kīma* "like". Ideogr. ; written phonetically    , *ki-ma*.
















































*aššu* "concerning, with a view to, because of". Written phonetically    ,    , *aš-su*,    , *aš-šum*.

*ānū* "instead of". Written phonetically    , *ān-um*.

*kirib* "in, within". Written phonetically     , *ina kirib*, *ina kiribi*, "in"; *ana kirib*,             



- Prepositions.** *maḥar* "before". Written phonetically , *ma-ḥar*; *ina ma-ḥar* "before"; *ana maḥri*, *adi maḥri*, "into the presence of".
- kaḫal* "in the midst of". Ideogr. ; written phonetically , *ka-ḫal*; *ina kaḫal*, "in the midst of".
- kaḫalli* "in the midst of". Written  , *kaḫal-ti*,  , *ka-ḫal-li*; *ina kaḫalli*, "in the midst of".
- biriṣ* "between". Written , *bi-riṣ*; *ina biriṣ*, *ina birti*, "between, within".
- ina biri* "between". Written  , *ina bi-ri*,  , *i-na bi-e-ri*.
- ana tarṣi* "against". Written  , *a-na tar-ṣi*.
- ina tarṣi* "opposite, into the presence of; in the time of". Written  , *ina tar-ṣi*.
- iṣtu tarṣi* "from, since". Written   , *iṣ-tu tar-ṣi*.
- pūṣ* "opposite". Written phonetically , *pu-ut*; *ina pūṣ*, "opposite".



## CONJUNCTIONS.

- Conjunctions.** The following are the principal conjunctions in Assyrian:—
- "and", the copula most frequently used in connecting both sentences and nouns; written  and .
- ma* "and", the copula between two verbs, to the first of which it is appended enclitically; the verb to which it is appended, if it is without a suffix, usually takes the additional vowel ■ (see below, p. LXXXVI).
- enuṃma* } "when", e. g.                                               



*kī* } "as, when", *e. g.*  *ki-i aḫ-bu-u*, and *Conjunctions,*  
*kī ša* }  *ki-i ša aḫ-bu-u*, "as I had  
 said";  *ki-i ša a-na in Aššur am-ḫu-ru*, "as I to Aššur had  
 prayed";  *ki-i abnu naril in-a-tu tam-ma-ri*, "when thou shalt  
 see that inscription".



*aḫi ša* "as", *e. g.*  *a-ḫi-i ša i-li'-u*, "as he wishes".

*aḫi* "while, so long as; till, until", *e. g.*  *a-di šam u irṣitu ba-ḫu-u*, "while  
 heaven and earth exist";  *a-di al-la-ku*, "until I go".

*šūtu* } "since", *e. g.*  *šū-na-an-ni*, "since he created me";  *ul-tu ikalla u-lak-lī-*  
*šūtu* } *tu*, "since I completed the palace".

*arḫi ša* "after", *e. g.*  *ar-ki ša a-na šarri a-tu-ru*, "after I became king".

*šumma* "if", *e. g.*  *šum-ma a-na-lum ar-da*  
*šumma* } *i-gu-ur-ma im-tu-ut*, "if a man hires a slave and he dies";  
 *šum-ma la ta-pal-la-a ba-a-bu*, "if thou dost not open the  
 gate".

*aššu ša* "because", *e. g.*  *aš-šu ša a-mai in Aššur la iḫ-ṣu-ru*, "be-  
 cause he had not kept the command of Aššur". Some-  
 times *aššu* is used without *ša*, *e. g.*  *aš-šu a-mai*  
*aššu* } *šarru-lī-ia la iḫ-ṣu-ru*, "because he had not kept my royal  
 command"; rarely *ša* is used by itself in the sense of



are not in themselves words but are the skeletons of words. Each root or skeleton contains some inherent idea which can be traced throughout the various words in which it is found, the words being formed by clothing the root with vowels and sometimes with additional consonants. Examples have already been given of the principal ways in which nouns are formed from roots. It will now be seen how by the addition of other vowels and consonants to the root the various meanings of the verb are obtained. The majority of verbs in Assyrian are triliteral, *i. e.*, they have three consonants in the root.

The Assyrian verb possesses five tenses: the Preterite, the Present, the Imperative, the Participle, the Permissive and the Infinitive. Past action is expressed by the Preterite, present and future action by the Present, while the Permissive expresses a state or condition. Taking as an example for conjugation the root KŠD, which conveys the inherent idea of "conquering", the forms which these tenses assume in the Kal or simple stem of the verb will be seen from the following paradigm.

Paradigm of the simple stem of the regular verb.

| Person      | Preterite      | Present        | Imperative    | Participle      | Permissive         | Infinitive    |
|-------------|----------------|----------------|---------------|-----------------|--------------------|---------------|
| Sing., 3 m. | <i>ikšud</i>   | <i>ikšad</i>   |               | <i>kāš(i)du</i> | <i>kašid</i>       | <i>kašadu</i> |
| " 3 f.      | <i>lakšud</i>  | <i>lakšad</i>  |               |                 | <i>kašdat</i>      |               |
| " 2 m.      | <i>lakšud</i>  | <i>lakšad</i>  | <i>kušud</i>  |                 | <i>kaš(i)dā(a)</i> |               |
| " 2 f.      | <i>takšudi</i> | <i>takšadi</i> | <i>kušudi</i> |                 | <i>kašdāti</i>     |               |
| " 1 c.      | <i>akšud</i>   | <i>akšad</i>   |               |                 | <i>kašdāk(u)</i>   |               |
| Plur., 3 m. | <i>ikšudū</i>  | <i>ikšadū</i>  |               |                 | <i>kašdū</i>       |               |
| " 3 f.      | <i>ikšudā</i>  | <i>ikšadā</i>  |               |                 | <i>kašdā</i>       |               |
| " 2 m.      | <i>takšudū</i> | <i>takšadū</i> | <i>kušudū</i> |                 | <i>kašdātunu</i>   |               |
| " 2 f.      | <i>takšudā</i> | <i>takšadā</i> | <i>kušudā</i> |                 |                    |               |
| " 1 c.      | <i>nikšud</i>  | <i>nikšad</i>  |               |                 | <i>kašdāni</i>     |               |

Paradigm of the Kal or simple stem of the regular verb.



The vowels of the Preterite, Present and Imperative.

It will be seen that in the above paradigm the vowel *u* occurs in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel *a* in the second and third syllables of the Present. This is the case with the majority of Assyrian verbs; the rule with its exceptions may be stated as follows:—

- (1.) Most verbs have the vowel *u* in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel *a* in the second and third syllables of the Present, *e. g.* *šapāru*, "to send", Pret. *išpur*, Imper. *šupur*, Pres. *išpar*; a few verbs however, with *u* in the second syllable of the Pret., have *i* or *u* in the third syllable of the Pres., *e. g.* *labāru*, "to grow old", Pret. *išbur*, Pres. *ilabir*; *balānu*, "to live", Pret. *išluš*, Pres. *ibaluš*.
- (2.) Some verbs have the vowel *i* in the second syllable of the Preterite, in the first and second syllables of the Imperative, and in the third syllable of the Present, *e. g.* *paḫādu*, "to care for, inspect, entrust", Pret. *iḫid*, Imper. *piḫid*, Pres. *iḫid*.
- (3.) A few verbs have *a* in the second syllable of the Preterite, in the first and second syllables of the Imperative and in the second and third syllables of the Present, *e. g.* *ṣabātu*, "to seize", Pret. *iṣbat*, Imper. *ṣabat*, Pres. *iṣbat*.

Inflection to express the person.

In the above paradigm it will also be observed that the person is expressed by certain additions which are either prefixed or affixed to the stem; in the Preterite and Present they are prefixed, in the Imperative they are affixed. These additions are significant parts of the personal pronoun; thus the syllable *ta* is prefixed in the second person singular and plural of the Present and Preterite and the syllables *ti* and *tu* are affixed in the Imperative; the syllable *ni* is prefixed in the first person singular of the Preterite and Present and the syllable *ku* is affixed in the

first person singular of the *Permansive*; and the syllable *ni* is prefixed in the first person plural of the *Present* and *Preterite* and is affixed in the first person plural of the *Permansive*. It may further be noted that the second person feminine singular of the *Preterite*, *Present* and *Imperative* ends in *i*; that the third person masculine plural of the *Preterite*, *Present* and *Permansive* and the second person masculine plural of the *Preterite*, *Present* and *Imperative* end in *a*; and that the third person feminine plural of the *Preterite*, *Present* and *Permansive* and the second person feminine plural of the *Preterite*, *Present* and *Imperative* end in *a*. In the paradigm syllables which are sometimes added or omitted are placed within parentheses. An accent is placed on the second syllable of the *Present* to indicate that in pronunciation the tone falls upon this syllable; in writing, the accenting of this syllable is frequently indicated by the doubling of the following radical, e. g. *ikākad* is written *ikaḥkad*. Sometimes the syllable *ni* and, more rarely, the syllable *nu* are affixed to the third masculine plural of the *Preterite* and *Present*, while the syllable *ni* is sometimes affixed to the third masculine plural of the *Permansive* and to the third feminine plural of the *Preterite* and *Present*. The fem. singular of the *Participle* and its masc. and fem. plural — similar to those of the adjective (see above pp. LVI ff.).

The verb possesses ten principal stems or voices to which the following names are assigned:—

Stems of  
the verb.

|        |          |           |
|--------|----------|-----------|
| Kal    | Iftaal   | Iftançal  |
| Piel   | Iftaal   |           |
| Shafel | Ishtafal |           |
| Nifal  | Ittafal  | Ittanafal |

The names of the stems have been adopted from those given to the verb in other Semitic languages. Thus the simple stem is termed *Kal* from the Hebrew adjective *kal* (קל) "light", a term which the Jewish grammarians applied to the simple stem

in Hebrew to distinguish it from the stems weighted with formative additions, which they termed "heavy"; the other nine stems take their names from the paradigm of the verb "to do", in Arabic *fa'ala* (فَعَلَ), in Hebrew *pa'al* (פָּעַל).

Significa-  
tion and  
formation  
of the  
stems.

The signification and formation of the stems of the verb may be briefly described as follows. It should be noted, however, that while the significations here indicated hold good as a general rule, the stems of a verb have sometimes acquired a special meaning; thus *lamādu*, "to learn", in the Piel signifies "to teach"; *abādu*, "to destroy", in the Nifal signifies "to fly, to escape"; *naphusu*, the Nifal of the verb [*palāsu*] which does not occur in the Kal, has not a passive meaning but signifies "to look upon, to behold". The significations of the stems, however, given below, cover the majority of verbs as the student may see for himself by reference to the Vocabulary at the end of the book.

The **Kal** is the simple form of the verb. Its formation has been already described.

The **Piel** has an intensive signification and is formed by doubling the middle consonant of the root.

The **Shafel** has a causative signification and is formed by prefixing the consonant *š*.

The **Nifal** has a passive signification and is formed by prefixing the consonant *n*.

From these four stems are formed four more by the insertion of *ʔ*; they are

The **Iftaal**, which generally is not to be distinguished in meaning from the **Kal**.

The **Iftaal**, which sometimes has the same meaning as the **Piel**, and sometimes serves as its passive.

The **Ishtafal**, which sometimes has the same meaning as the **Shafel** and sometimes serves as its passive.

The *Ittafal* (*i. e. Intaƿal*) which like the *Nifaƿ* has a passive signification.

By the further insertion of an *n* in the *Iftaƿ* and *Ittafal* are formed two more stems which are

The *Iftaneal*, which has an active signification.

The *Ittanafal* (*i. e. Intanafal*), which has sometimes a passive, sometimes an active signification.

From the *Iftaƿ* and *Ishtaƿ* were also formed an *Iftannaƿ* and an *Ishtanafal* but these forms are of rare occurrence and may here be disregarded.<sup>1</sup> The *Ittafal* and *Ittanafal* stand respectively for *Intaƿal* and *Intanafal*; *n* however, when immediately followed by a consonant, is frequently assimilated, and the assimilation of the *n* to the following *t* takes place throughout these two stems of the verb (see the rule stated above, p. LXVI).

The following is the scheme of the regular verb. The verb *kašadu* is selected as a convenient model for displaying the forms which the stems of the verb assume. It should be noted however that all these forms do not occur in the inscriptions in the case of any one verb. In the Preterite, Present, and Permissive the 3rd pers. masc. sing. is given, in the Imperative the 2nd pers. masc. sing. The tenses are inflected in the other stems as in the *Kal*, the initial *n* in the Pret. and Pres. of the *Piel*, *Shafel*, *Iftaƿ* and *Ishtaƿ* being retained in those tenses.







Scheme of  
the Regu-  
lar Verb.

1. In most Assyrian grammars and dictionaries the stems of the verb, for the sake of brevity, are cited by means of Roman and Arabic numerals. The *Kal*, the *Piel*, the *Shafel* and the *Nifaƿ* are cited as I, II, III, and IV, respectively; the *Iftaƿ*, the *Iftaƿ*, the *Ishtaƿ* and the *Ittafal* as I<sub>2</sub>, II<sub>2</sub>, III<sub>2</sub> and IV<sub>2</sub> respectively; the *Iftaneal*, the *Iftannaƿ*, the *Ishtanafal* and the *Ittanafal* as I<sub>3</sub>, II<sub>3</sub>, III<sub>3</sub> and IV<sub>3</sub> respectively; while the symbols employed for the *Piel-Shafel* and the *Piel-Ishtaƿ* (see below) are III<sub>II</sub> and III<sub>II</sub>, respectively. This system of abbreviation has the advantage of indicating the relations of the stems to one another but for the sake of simplicity it has not been adopted here or in the Vocabulary at the end of the book.

## Scheme of the Regular Verb.

| Stem      | Preterite                          | Present           | Imperative                     | Participle         | Permansive                     | Infinitive                           |
|-----------|------------------------------------|-------------------|--------------------------------|--------------------|--------------------------------|--------------------------------------|
| Qal       | <i>ikšud</i>                       | <i>ikšād</i>      | <i>kušud</i>                   | <i>kāš(i)du</i>    | <i>kašid</i>                   | <i>kašādu</i>                        |
| Piel      | <i>mkāšid</i><br><i>ukšid</i>      | <i>ukašād</i>     | <i>kušid</i><br><i>kašid</i>   | <i>mukašidu</i>    | <i>kušud</i>                   | <i>kušūdu</i>                        |
| Shafel    | <i>uškāšid</i><br><i>uškšid</i>    | <i>uškāšād</i>    | <i>šukšid</i>                  | <i>muškāšidu</i>   | <i>šukšud</i>                  | <i>šukšūdu</i>                       |
| Nifal     | <i>ikhašid</i>                     | <i>ikhašād</i>    | <i>nakšid</i>                  | <i>mukhaš(i)du</i> | <i>nakšud</i>                  | <i>nakšūdu</i><br><i>nakāšūdu</i>    |
| Ittal     | <i>iklāšad</i><br><i>iklšid</i>    | <i>iklāšād</i>    | <i>kilšad</i><br><i>kilšad</i> | <i>muklāš(i)du</i> | <i>kilšud</i><br><i>kilšid</i> | <i>kilšūdu</i><br><i>kilāšūdu</i>    |
| Ittan     | <i>uklāšid</i><br><i>uklšid</i>    | <i>uklāšād</i>    |                                | <i>muklāšidu</i>   | <i>[kulaššud]</i>              | <i>kulaššūdu</i>                     |
| Ishtafal  | <i>uštākšid</i><br><i>uštēkšid</i> | <i>uštākšād</i>   | <i>šutakšū</i>                 | <i>muštākšidu</i>  | <i>šutakšud</i>                | <i>šutakšūdu</i><br><i>šitakšūdu</i> |
| Ittafal   | <i>ittakšad</i>                    | <i>[ittakšād]</i> |                                | <i>mutakšidu</i>   |                                | <i>itakšūdu</i>                      |
| Ittanēal  | <i>iktanāšad</i>                   | <i>iktanāšād</i>  |                                |                    |                                |                                      |
| Ittanafal | <i>ittanakšad</i>                  | <i>ittanakšād</i> |                                |                    |                                |                                      |

The Piel-Shafel and the Piel-Ishtafal.

In addition to the ten principal stems of the verb which have already been described two others are met with consisting of a Shafel and an Ishtafal formed from the Piel, i. e. the Piel-Shafel and the Piel-Ishtafal. These stems are not of common occurrence, and the following examples will suffice:  - , *uš-nam-mir*, "I made bright", 1 s. Pret., Piel-Shafel from *namāru*;    - , *uš-ta-bar-ri*, "he is surfeited", 3 m. s. Pres., Piel-Ishtafal from *barā*.

The Permansive.

The Permansive expresses a state or condition that already exists whether in the present or the past. In the Qal the Permansive may have a transitive, an intransitive, or a passive

signification, e. g.  $\text{פָּרַח}$   $\text{פָּרַח}$ , *pa-bid*, "he inspects";  $\text{נָסְנוּ}$   $\text{נָסְנוּ}$ , *na-su-u*, "they carry";  $\text{לָבִיר}$   $\text{לָבִיר}$ , *la-bir*, "he is old";  $\text{פָּסֵחַ}$   $\text{פָּסֵחַ}$ , *sa-lim*, "he is safe";  $\text{פָּדְדָה}$   $\text{פָּדְדָה}$ , *pad-da-at*, "it (f.) was captured";  $\text{כָּלְמָה}$   $\text{כָּלְמָה}$ , *kal-ma-ku*, "I am overwhelmed";  $\text{נָסְנוּ}$   $\text{נָסְנוּ}$ , *sa-ak-mu*, "they are placed". In the Piel, Shafel, and Nifal the Permansive has a passive signification, e. g.  $\text{נָסְנוּ}$   $\text{נָסְנוּ}$ , *nu-ak-ku-mu*, "they were heaped up";  $\text{פָּסֵחַ}$   $\text{פָּסֵחַ}$ , *sa su-ru-du*, "who has been brought down";  $\text{נָסְנוּ}$   $\text{נָסְנוּ}$ , *na-al-bu-sa-ku*, "I am clothed".

The Precative, the tense for expressing a wish, is formed by The Pre-  
means of the particle *la* in combination with the Preterite or cativo.  
the Permansive. The particle *la* always precedes the verb, and, when the first syllable of the Preterite begins with a vowel, *la* unites with it and they form a single word. Thus the *u* of *la* (1) uniting with the first vowel of the 1st person sing., generally becomes *u*, e. g. *la* unites with *aklud* to form *luklud*, "may I conquer"; (2) uniting with the first vowel of the 3rd pers. sing., it generally becomes *i*, e. g. *la* unites with *ikhud* to form *likhud*, "may he conquer", with *uqabbir* it unites to form *liqabbir*, "may he lessen"; (3) uniting with the first vowel of the 3rd pers. plur., it becomes *i* or *i*, e. g. *la* unites with *ikhudu* to form *likhudu*, "may they conquer", with *upaffir* it unites to form *lipaffir*, "may they release", with *utabbir* it unites to form *lutabbir*, "may they break in pieces".

It has been already remarked that the accenting of the second Effect of  
syllable of the Pres. Kal frequently gives rise to the doubling of the accent.  
the second radical, e. g. *ikāšad* is written *ikāššad*. In the scheme of the Regular Verb syllables that are similarly accented in pronunciation (e. g. the syllable *ta* in the Iftal and the syllable *na* in the Iftaneal) are also marked with an accent; in these verbal forms, as in the Present, the second radical is often doubled, e. g.  $\text{יְבָרְכְּכֶם}$   $\text{יְבָרְכְּכֶם}$ , *ib-tar-ra-bu*, "they blessed", 3 m. pl. Pret. Iftal from



are here given in cuneiform; these will be found to illustrate the paradigms and rules already given.

- 𒀭𒀭 𒀭𒀭𒀭𒀭, *iš-kun*, "he set": 3 m. s. Pret. 𒀭𒀭. from *šakānu*. Examples illustrating the forms of the Regular Verb.
- 𒀭𒀭 𒀭𒀭𒀭, *iḫ-kid*, "he has entrusted": 3 m. s. Pret. 𒀭𒀭. 𒀭𒀭. fr. *paḫādu*.
- 𒀭𒀭 𒀭𒀭𒀭, *iḫ-laḫ*, "he was afraid": 3 m. s. Pret. 𒀭𒀭. 𒀭𒀭. fr. *paḫāhu*.
- 𒀭𒀭 𒀭𒀭𒀭, *lak-tum*, "thou hast covered": 2 m. s. Pret. 𒀭𒀭. fr. *kalāmu*.
- 𒀭𒀭 𒀭𒀭𒀭, *laš-ku-nu*, "thou didst set": 2 m. s. Pret. 𒀭𒀭. 𒀭𒀭. fr. *šakānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *aš-kun*, "I set": 1 s. Pret. 𒀭𒀭. 𒀭𒀭. fr. *šakānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *aḫ-rib*, "I drew near": 1 s. Pret. 𒀭𒀭. 𒀭𒀭. fr. *ḫarānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *iš-pu-ru*, "they sent": 3 m. pl. Pret. 𒀭𒀭. 𒀭𒀭. fr. *šapāru*.
- 𒀭𒀭 𒀭𒀭𒀭, *iḫ-nu-šu*, "they submitted": 3 m. pl. Pret. 𒀭𒀭. 𒀭𒀭. fr. *ḫanānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *iḫ-šu-da*, "they (f.) conquered": 3 f. pl. Pret. 𒀭𒀭. 𒀭𒀭. fr. *kašādu*.
- 𒀭𒀭 𒀭𒀭𒀭, *li-ib-lu-uṣ*, "let him live": 1 m. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *balānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *lu-uš-pur*, "let me send": 1 s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *šapāru*.
- 𒀭𒀭 𒀭𒀭𒀭, *liš-ku-nu*, "let them set": 3 m. pl. Pres. 𒀭𒀭. 𒀭𒀭. fr. *šakānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *i-na-ga-ag*, "he bellows": 3 m. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *naḡāgu*.
- 𒀭𒀭 𒀭𒀭𒀭, *i-na-aṣ-jaḷ*, "he gazes": 3 m. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *naṭātu*.
- 𒀭𒀭 𒀭𒀭𒀭, *i-ṣak-kaṣ*, "he speaks": 3 m. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *zakānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *i-ša-an-na-nu*, "he sends rain": 3 m. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *zanānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *ta-paṣ-jaṣ*, "thou dost release": 2 m. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *paṣānu*.
- 𒀭𒀭 𒀭𒀭𒀭, *ta-ša-ba-lī*, "thou dost grasp": 2 f. s. Pres. 𒀭𒀭. 𒀭𒀭. fr. *ṣabātu*.



Examples  
illustrating  
the forms  
of the Re-  
gular Verb.

אֶמְצֵחַ אֶת־הָאֵשׁ, *a-maḥ-ḥa-aš*, "I will snite": 1 s. Pres. Kal fr. *maḥāṣu*.

יִבְטְחוּ אֶת־עֵינֵיהֶם, *i-na-aḥ-ṣa-la*, "they (f.) gaze": 3 f. pl. Pres. Kal fr. *naṭāḥu*.

יִשְׁבֹּדוּ, *ku-ṣu-ud*, "conquer": 2 m. s. Imp. Kal fr. *kašādu*.

יִשְׁבֹּדוּ, *tu-bu-uk*, "pour out": 2 m. s. Imp. Kal fr. *luḥāku*.

יִשְׁבֹּדוּ, *gi-mū*, "spare": 2 m. s. Imp. Kal fr. *gamāhu*.

יִשְׁבֹּדוּ, *ṣa-bat*, "grasp": 2 m. s. Imp. Kal fr. *ṣabātu*.

יִשְׁבֹּדוּ, *sa-pi-an*, "overcoming": m. s. Part. Kal fr. *saḥānu*.

יִשְׁבֹּדוּ, *pa-ri-sa-at*, "who (f.) decrees": constr. st. f. s. Part. Kal fr. *parāsu*.

יִשְׁבֹּדוּ, *la-bir*, "it is old": 3 m. s. Perm. Kal fr. *labāru*.

יִשְׁבֹּדוּ, *lam-ḥat*, "she is holding": 3 f. s. Perm. Kal fr. *lamāḥu*.

יִשְׁבֹּדוּ, *ḥa-aš-ḥa-a-la*, "thou desirest": 2 m. s. Perm. Kal fr. *ḥašāhu*.

יִשְׁבֹּדוּ, *ṣa-am-da-ku*, "I am yoked": 1 s. Perm. Kal fr. *ṣamādu*.

יִשְׁבֹּדוּ, *raḥ-ṣu*, "they crouch": 3 m. pl. Perm. Kal fr. *raḥāṣu*.

יִשְׁבֹּדוּ, *lab-ṣu*, "they are clothed": 3 m. pl. Perm. Kal fr. *luḥāṣu*.

יִשְׁבֹּדוּ, *kat-ma*, "they (f. i. e. lips) are pressed together": 3 f. pl. Perm. Kal fr. *katāmu*.

יִשְׁבֹּדוּ, *u-rah-kis*, "I made fast": 1 s. Pret. Piel fr. *rakāsu*.

יִשְׁבֹּדוּ, *u-ṣa-aḥ-bir*, "I lessened": 1 s. Pret. Piel fr. *ṣeḥēru*.

יִשְׁבֹּדוּ, *u-ḥal-lip*, "I destroyed": 1 s. Pret. Piel fr. *ḥalāku*.

יִשְׁבֹּדוּ, *u-na-aš-ṣi-ḥu*, "they kissed": 3 m. pl. Pret. Piel fr. *našāḥu*.

יִשְׁבֹּדוּ, *li-ṣa-aḥ-bi-ir*, "let him lessen": 3 m. s. Prec. Piel fr. *ṣeḥēru*.

יִשְׁבֹּדוּ, *tu-ṣal-lam*, "thou causest to prosper": 2 m. s. Pres. Piel fr. *ṣalāmu*.

- 𐤀𐤓𐤀 𐤕𐤁𐤀 𐤀𐤓𐤀, *u-ha-am-ma-lu*, "they light up": 3 m. pl. Pres. Piel fr. *hamālu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *hu-l-lū*, "give life to": 2 m. s. Imp. Piel fr. *baḥūlu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *muš-šir*, "abandon": 2 m. s. Imp. Piel fr. [*mašāru*].
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *un-un-mir*, "make bright": 2 m. s. Imp. Piel fr. *namāru*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *mu-dal-li-hu*, "afflicting": m. s. Part. Piel fr. *dalābu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *su-uh-hu-ru*, "it is turned": 2 m. s. Perm. Piel fr. *saḥāru*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *u-ša-aš-bi-il*, "he caused to take": 3 m. s. Pret. Shafel fr. *ṣabātu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *u-šam-ḥil*, "I caused to fall", i. e. "I overthrew": 1 s. Pres. Shafel fr. *maḥālu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *u-še-ik-mi-lu*, "they caused to submit": 3 m. pl. Pret. Shafel fr. *kanālu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *ṣuk-lil*, "make ready": 2 m. s. Imp. Shafel fr. [*kaldū*].
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *ṣu-uš-pu-lu*, "to abase": Inf. Shafel fr. *ṣapālu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *iš-ba-ti-iš*, "he was destroyed": 3 m. s. Pret. Nifal fr. *baṭāhu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *liš-ša-kin*, "let it be set": 3 m. s. Prec. Nifal fr. *ṣakānu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *liṣ-pa-šir*, "let it be torn away": 3 m. s. Prec. Nifal fr. *pašāru*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *iš-ša-bal*, "he is held fast": 3 m. s. Pres. Nifal fr. *ṣabātu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *aš-ta-kan*, "I accomplished": 1 s. Pret. Isteal fr. *ṣakānu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀, *iš-te-bi-iš*, "he broke": 3 m. s. Pret. Isteal fr. *ṣabāru*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *iš-tal-la-hu*, "they feared": 3 m. pl. Pret. Isteal fr. *paṭāhu*.
- 𐤁𐤏𐤀 𐤁𐤏𐤀 𐤁𐤏𐤀, *šil-ku-lu*, "they are equal": 3 m. pl. Perm. Isteal fr. *ṣaḥālu*.

Examples  
illustrating  
the forms  
of the Re-  
gular Verb.


Examples illustrating the forms of the Regular Verb.


Isreal fr. [*parāru*].

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞


𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞





𐎧𐎠𐎧𐎠𐎧𐎠𐎧𐎠, *us-tar-ki-bu*, "he slung on" (lit. "caused to ride"): 3 m. s. Pret. Ishtafal fr. *rakābu*.

 *uš-tak-ri-ba*, "he brought near": 3 m. s.  
 Pret. Ishrafal fr. *karābu*.

, *uš-la-aš-bi-tu*, "they caused to take":  
3 m. pl. Pret. Ishtafal fr. *sabātu*.

\*-III(=E)WEY, muš-tah-mi-fu, "flaming": n. s. Part.  
[shrafal fr. hamāda.

 *muš-tak-lī-la-at*, "who (f.) ful-  
fills": constr. st. f. s. Part. Ishtāfal fr. [*kālān*].





*il-ta-at-bak*, "it was poured out": 3 m. s.  
 Prez. Ittāfal fr. *tabāku*.

𐎠𐎢𐎡𐎹𐎠𐎢𐎡𐎹𐎠𐎢𐎡𐎹𐎠𐎢𐎡𐎹, *š-ta-nap-pa-ra*, "he sent"; 3 m. s.  
 Pret. Iftacal fr. *šapāru*.

*i-ta-na-ka-an*, "he makes": 3 m.  
s. Pres. Istenec fr. *zakānu*.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

We have hitherto considered those verbs which contain three strong radicals, *i. e.* verbs in which the three consonants that compose the root appear in every verbal form. When the beginner with the help of the explanations appended has mastered the two paradigms on pp. LXIX and LXXIV and has worked through the list of examples just given he will be in a position to parse correctly a majority of the verbs he will meet with in the texts transliterated and translated in the reading book. It would be well for him therefore not to trouble himself at first with the

"weak verbs" *i. e.* verbs in which certain consonants of the root undergo phonetic changes, or in which one or more letters of the root are represented by vowels in Assyrian though by consonants in other Semitic languages. When he has thoroughly familiarized himself with the forms of the strong verb he will find little difficulty in recognizing the same forms in the various classes of weak verbs.

Before proceeding to the consideration of the weak verbs it will be necessary to explain, as briefly as possible, the terms which are usually employed for their classification. For the sake of brevity, when reference is made to "the first letter of the root", "the middle letter of the root" and "the third letter of the root", the feminines of the Latin adjectives *primus* "first", *medius* "middle", and *tertius* "third" are employed, the feminine substantive *littera* "letter" being in each case understood. For example, the first letter of the root of the verb *nadānu* "to give" is N (Hebrew נ); instead of describing this as "a verb the first radical of which is N", it may be more shortly described as a verb "primae". In the verb *šalātu* "to plunder" the consonant L occurs as the third as well as the middle letter of the root; it may thus be briefly described as a verb "*mediae geminatae*", *i. e.* a verb with the middle letter of its root doubled, from the Latin *geminatus* "doubled".

In many words only two consonants appear in the root in Assyrian although in other Semitic languages the same roots contain three consonants. This arises from the fact that certain consonantal sounds, for which characters exist in other Semitic languages, were not represented in the Assyrian syllabary. It has already been explained (see above, p. XXVII f.) that the Assyrians had no signs for distinguishing the seven sounds represented by the Hebrew consonants כ, פ, ף (Arabic ح), צ (Arabic ج and ز), ך and ך; and a number of examples were given in Hebrew and Arabic of roots containing these consonants

Weak  
verbs.

Explana-  
tion of  
terms.

Importance of classifying weak verbs.

which in Assyrian were simply represented by vowels. Although these consonants do not occur in Assyrian their original existence in many roots has left its traces on the vowels; for these will be found to vary to some extent according to the consonants which the root originally contained. Moreover, as Assyrian is the least known of the principal Semitic languages, a great deal of our knowledge of the meanings of its roots has been obtained by comparing them with the corresponding roots in other Semitic languages. For these two reasons it will be obvious that although Assyrian did not distinguish the seven consonantal sounds referred to above, some system for distinguishing roots which originally contained them would be of service for purposes of comparison. To meet this end the following system has been invented on the Continent and is now generally adopted in books published there. For the convenience of the student who will need to consult fuller works ■ Assyrian, a brief description of it is here appended.

System of classification.

The Hebrew letter א, which as a consonant simply marks the sound of breathing, is taken as a general symbol for the seven consonantal sounds א, ה, ח (ח), ע (ע), פ (פ), ל and י; and these are distinguished from one another by ■ small index figure placed beneath the א. Thus א is cited as א<sub>1</sub>, ה as א<sub>2</sub>, ח (ח) as א<sub>3</sub>, ע (ע) as א<sub>4</sub>, פ (פ) as א<sub>5</sub>, ל as א<sub>6</sub>, and י as א<sub>7</sub>. The verb *akāhu* "to eat" (Hebr. אָכַל) is thus referred to ■ a verb "*primae* א<sub>1</sub>"; *alāku* "to go" (Hebr. אָלַךְ) is referred to ■ a verb "*primae* א<sub>2</sub>"; *edēhu* "to be new" (Hebr. עָדַן) is referred to as a verb "*primae* א<sub>3</sub>"; *ebēru* "to cross" (Hebr. עָבַר, Arab. عَبَرَ) is referred to as a verb "*primae* א<sub>4</sub>"; *erēbu* "to enter" (Hebr. עָרַב, Arab. عَرَبَ) is referred to ■ a verb "*primae* א<sub>5</sub>"; *alādu* "to bear" (Hebr. אָלַד, י. א. אָלַד) is referred to as a verb "*primae* א<sub>6</sub>"; and *enēhu* "to suck" (Hebr. עָנַן) is referred to as ■ verb "*primae* א<sub>7</sub>". Similarly verbs containing these consonants as their middle radicals may be referred to as verbs "*mediae* א<sub>1</sub>", "*mediae* א<sub>2</sub>", etc., and verbs in which the third letter

of the root is "weak" may be referred to as verbs "*tertia infirmæ*".

Of the weak verbs cited below the first two classes, i. e. verbs *mediæ geminæ* and verbs *primæ* 1, contain in the root three consonants, certain of which undergo phonetic changes; the remaining classes contain examples of verbs in the roots of which the Semitic consonants occur which have been referred to in the preceding paragraph:—

- I. Verbs *mediæ geminæ* (verbs in which the second and third letters of the root are the same) are in the main conjugated like the regular verb. In a few verbal forms a contraction of the second and third letters of the root takes place, e. g. *šalātu* (root שׁלל) "to plunder", 3. m. s., Perm. *Ḳal šal* (for *šalil*). Examples of weak verbs.
- II. Verbs *primæ* 1 (verbs in which the first letter of the root is *n*) are in the main conjugated like the regular verb. In accordance with the rule stated on p. LXVI, the *n*, when immediately followed by a consonant, is frequently assimilated; in the Imper. *Ḳal* the *n* disappears, e. g. *na-ṭāru* (rt. נצו) "to protect", *Ḳal* Pret. *iṣṣur* (for *iṣṣur*), Imper. *uṣur*.
- III. Of verbs *primæ* 2 (verbs in which the first letter of the root is *ʾ*), the following are examples: *akāku* (rt. אכל) "to eat", *Ḳal* Pret. *iḱul*, Pres. *iḱal*, Imper. *akul*, Part. *ākil*, Ifteal Pret. *iḱal*; *aḥāku* (rt. אחז) "to hold", *Ḳal* Pret. *iḥaz*, Pres. *iḥaz*, Piel Pret. *u'aḥḥin*, *uḥḥin*, Pres. *uḥḥaz*, Shafel Pret. *uāḥḥin*, Pres. *uāḥḥaz*; *amāru* (rt. אמר) "to see", *Ḳal* Pret. *imur*, *imur*, Pres. *immar*, Imper. *amur*, Nifal Pret. *innamir*, Inf. *nāmuru*.
- IV. Of verbs *primæ* 2 (verbs in which the first letter of the root is *ʾ*) the only one of frequent occurrence is *alāku* (rt. אלך) "to go", *Ḳal* Pret. *illik*, Pres. *illak*, Ifteal Pret.

Examples  
of weak  
verbs.

and Pres. *ittalak*, Iftaal Pret. and Pres. *ittunalak*, Shafel Pret. *uštālik*.

V. Verbs *primae* №<sub>3</sub> (verbs in which the first letter of the root is נ, i. e. נ) are of rare occurrence; the following are examples: *edēnu* (rt. *עֲדַנּוּ* №<sub>3</sub>) "to be new", Kal Pret. *ādūš*, Piel Pret. *uddiṣ*, Part. *muddiṣ*, Inf. *udduṣu*; *ašānu* (rt. *אֲשַׁנּוּ* №<sub>3</sub>) "to be sorrowful", Kal Pret. *iṣuṣ*, Piel Perm. *uṣṣuṣ*.

VI. Of verbs *primae* №<sub>4</sub> (verbs in which the first letter of the root is ע, i. e. ע) the following are examples: *ebāru* (rt. *עָבְרוּ* №<sub>4</sub>) "to pass over", Kal Pret. *ēbir*, *ibir*, Pres. *ibbir*, Imper. *ebir*, Iftaal Pret. *etebir*, Shafel Pret. *uṣēbir*, Pres. *uṣēbar*; *ezību* (rt. *עָזְבוּ* №<sub>4</sub>) "to leave", Kal Pret. *ezib*, *izib*, Pres. *izcib*, Shafel Pret. *uṣēzib*, Imper. *šūzib*, *šēzib*, Inf. *šūzubu*; *emēdu* (rt. *עָמְדוּ* №<sub>4</sub>) "to stand", Kal Pret. *emūd*, Iftaal Pret. *itemūd*, Piel Pret. *um-mūd*, Nifal Pret. *imūmid*.

VII. Of verbs *primae* №<sub>5</sub> (verbs in which the first letter of the root is ע, i. e. ע) that of most frequent occurrence is *erību* (rt. *עָרְבוּ* №<sub>5</sub>) "to enter", Kal Pret. *ērūb*, *irūb*, Pres. *irrub*, Iftaal Pret. *iterūb*, Shafel Pret. *uṣērīb*, Imper. *šārīb*, Ishtafal Pret. *uṣtērīb*.

VIII. Of verbs *primae* №<sub>6</sub> (verbs in which the first letter of the root is י) the following are examples: *ašābu* (rt. *אָשְׁבוּ* №<sub>6</sub>) "to dwell", Kal Pret. *āšib*, Pres. *uṣšab*, Iftaal Pret. *ittuṣšib*, *ittakšib*, Pres. *ittakab*, Shafel Pret. *uṣēšib*, Ishtafal Pret. *uṣtēšib*; *arādu* (rt. *אָרְדוּ* №<sub>6</sub>) "to go down", Kal Pret. *ārūd*, Pres. *urrad*, Imper. *riḏ*, Shafel Pret. *uṣēriḏ*, Perm. *šūrud*; *abālu* (rt. *אָבְלוּ* №<sub>6</sub>) "to bring", Kal Pret. *ābil*, *ubla*, Pres. *ubbal*, Imper. *bil*, Iftaal Pret. *ittubil*, Shafel Pret. *uṣābil*, *uṣēbil*, Imper. *šūbil*, Ishtafal Pret. *uṣtābil*, *uṣēbil*, *uṣībīl*.

IX. Of verbs *primae* №<sub>7</sub> (verbs in which the first letter of the root is י) the following is of frequent occurrence: [*ešēru*] (rt. *עָשְׂרוּ* №<sub>7</sub>) "to be straight, right", Kal Pret. *iṣir*, Shafel

Pret. *uššir*, Imper. *šūr*, Perm. *šūr*, Ishtafal Pret. *uštšir*, Examples  
 Inf. *šūrū*. of weak verbs.

- X. Of verbs *mediae*  $\aleph_1$  (verbs in which the middle letter of the root is  $\aleph$ ) the following are examples: *ma'ādu*, *mādu* (rt.  $\aleph_1, \aleph, \aleph$ ) "to be many", Kal Pret. *im'id*, *imid*, Pres. *ima'id*; *ša'ālu* (rt.  $\aleph_1, \aleph, \aleph$ ) "ask", Pret. *iš'al*, Imper. *ša'al*, Iftaal Pret. *išta'al*, Piel Pres. *uša'al*.
- XI. Verbs *mediae*  $\aleph_2$  (verbs in which the middle letter of the root is  $\aleph$ ) are of rare occurrence and may here be disregarded.
- XII. Of verbs *mediae*  $\aleph_3$  (verbs in which the middle letter of the root is  $\aleph$ , i. e.  $\epsilon$ ) that of most frequent occurrence is *rāmu*. (rt.  $\aleph_3, \aleph, \aleph$ ) "to love", Kal Pret. *irām*, *irīm*, Pres. *irām*, Imper. *rīm*, Part. *rā'imū*.
- XIII. Of verbs *mediae*  $\aleph_4$  (verbs in which the middle letter of the root is  $\aleph$ , i. e.  $\epsilon$ ) the following are examples: *hēlu* (rt.  $\aleph_4, \aleph, \aleph$ ) "to rule", Kal Pret. *ihēl*, *ihēl*; [*rēšu*] (rt.  $\aleph_4, \aleph, \aleph$ ) "to rejoice", Pret. *irēš*, *irēš*, Iftaal Pret. *irtēš*.
- XIV. Verbs *mediae*  $\aleph_5$  (verbs in which the middle letter of the root is  $\aleph$ , i. e.  $\epsilon$ ) are of rare occurrence and may here be disregarded.
- XV. Of verbs *mediae*  $\aleph_6$  (verbs in which the middle letter of the root is  $\aleph$ ) the following are examples: *kānu* (rt.  $\aleph_6, \aleph, \aleph$ ) "to stand", Kal Pret. *ikhān*, Pres. *ikhān*, Imper. *kān*, Perm. *kān*, *kān*, Piel Pret. *ukhān*, Pres. *ukhān*, Imper. *kān*, Perm. *kun*, Inf. *kunnu*, Iftaal Pret. *uktin*; *tāru* (rt.  $\aleph_6, \aleph, \aleph$ ) "to turn", Kal Pret. *itār*, Imper. *tār*, Piel Pret. *utār*, Imper. *tār*, Part. *mutārū*, Inf. *turru*, Iftaal Pret. *utār*; *dāku* (rt.  $\aleph_6, \aleph, \aleph$ ) "to slay", Kal Pret. *idāk*, Pres. *idāk*, Imper. *dāk*, Perm. *dāk*, Iftaal Pret. *iddāk* (for *iddāk*).
- XVI. Of verbs *mediae*  $\aleph_7$  (verbs in which the middle letter of the root is  $\aleph$ ) the following are examples: *šābu* (rt.  $\aleph_7, \aleph, \aleph$ ) "to be good", Kal Pret. *išb*, Pres. *išb*, *išbēb*, *išb*, Perm.



Examples  
of weak  
verbs.

- šāb*, Piel Pret. *ušāb*, Part. *mušābū*, Inf. *šabbu*; *dānu* (rt. *דן*) "to judge", Kal Pret. *idān*, Pres. *idān*, *idānu*, Imper. *din*.
- XVII. Verbs *tertiæ infirmæ* (verbs in which the third letter of the root is weak) are of frequent occurrence. Of verbs *tertiæ* *נ*<sub>1</sub> (verbs in which the third letter of the root is *נ*) the following are examples: *ḥafū* (rt. *נח*) "to sin", Kal Pret. *iḥḥi*, Pres. *iḥḥi*; *malū* (rt. *נל*) "to fill, to be full", Kal Pret. *imlī*, Iftael Pret. *imlali*, Piel Pret. *umalli*. Verbs *tertiæ* *נ*<sub>2</sub> are of rare occurrence and may here be disregarded. Of verbs *tertiæ* *נ*<sub>3</sub> (verbs in which the third letter of the root is *נ*) the following are examples: *pilū* (rt. *נח*) "to open", Kal Pret. *ipti*, *iptū*, Pres. *ipalli*, *ipeli*, *ipitti*, Imper. *piti*, *pilū*, Part. *pilū*; *lakū*, *liḥū* (rt. *נל*) "to take", Kal Pret. *ilḥi*, *ilḥū*; Pres. *ilḥḥi*, *ilḥḥi*, Imper. *liḥi*. Iftael Pret. *illakī*. Of verbs *tertiæ* *נ*<sub>4</sub> the following are examples: *šauū* (rt. *שמ*) "to hear", Kal Pret. *išmi*, Pres. *išimi*, *išimmi*, Imper. *šini*; *šebū* (rt. *שב*) "to be satisfied with", Kal Pret. *išbi*. Many verbs *tertiæ infirmæ* might, by comparison with the corresponding roots in Arabic, be classified as verbs *tertiæ* *נ*<sub>5</sub> or *tertiæ* *נ*<sub>6</sub>; these two classes of verbs however are usually treated together as it is frequently impossible to distinguish between them. In the corresponding roots in Hebrew the original *י* and *י* have both been changed to *ה* which merely serves to carry the vowel and has no consonantal force: it is customary therefore ■ citing Assyrian roots, which belong to these two classes, to employ *ה* as a symbol for the third letter of the root. The following are examples of these two classes of verbs *tertiæ infirmæ*: *banū* (rt. *בנה*) "to build", Kal Pret. *iḥni*, Pres. *iḥni*, Imper. *ḥini*, Part. *bāni*, *bānū*, Perm. *bani*, Iftael Pret. *iḥiani*, Nifal Pret. and Pres. *iḥbani*, Ittatal Pret. and Pres. *illabni*; *šafū* (rt. *שתה*) "to drink", Kal Pret. *išti*, Pres. *išatti*, Imper. *šiti*; *barū* (rt. *ראה*) "to see",

Ḳal Pret. *ibri*, Pres. *ibari*, Shafel Pret. *uṣabri*; *manū* (rt. מנח) "to count", Ḳal Pret. *imnu*, Pres. *imnu*, *imani*, Piel Pret. *umannū*; *ḥannū* (rt. קנה) "to burn", Ḳal Pret. *iḥnu*, Imper. *ḥenu*, Part. *ḥānū*.

























In some verbs two letters of the root are weak; such verbs are termed "doubly weak" and exhibit the peculiarities of both the classes of weak verbs to which they belong. Thus the verb *nāḏu* (rt. נאד) "to exalt" is a "doubly weak" verb, as it is both *primae* נ and *mediae* נ<sub>1</sub>; *našū* (rt. נש) "to raise" is both *primae* נ and *tertiæ* נ<sub>1</sub>; *elū* (rt. אלה) "to be high" is both *primae* א and *tertiæ infirmæ*; *iḏū* (rt. ידע) "to know" is both *primae* י and *tertiæ* י<sub>1</sub>; *bā'u* (rt. בא) "to come" is both *mediae* א and *tertiæ* א<sub>1</sub>.
















A few quadriliteral verbs (verbs with four letters in the root) exist in Assyrian, of which the following are of most frequent occurrence: [*ḥalkatu*, rt. חלכת], Shafel Pret. *uṣḥalkū*, Pres. *nṣḥalkat*, "to tear down", Nifal Pret. *iḥḥalkū* "to fall upon, invade", Itafal, Pret. *ittabalkat* "to revolt, to pass over"; [*parṣadu*, rt. פרשד], Nifal Pret. *ipparṣid*, Inf. *naparṣidu*, "to fly". In some quadriliteral verbs the last letter of the root is weak, e. g. rt. פלכה, Shafel Pret. *uṣḥalkū*, "to open wide"; rt. פריכה, Nifal Pret. *ipparḥu*, Inf. *naparḥū*, "to cease, disappear".

























## LIST OF SIGNS.














The following List of cuneiform signs is given for reference, and should be used together with the Vocabulary when reading the texts in the main body of the book. The principles on which the list has been arranged are as follows. It has been already stated on pp. XXI ff., that the cuneiform writing had its origin in picture-writing, the inventors of the system being accustomed to draw rough pictures to represent objects, actions, *etc.* At an early date the pictures lost their exact forms and became mere groups of wedges, chiefly because soft clay was used as the principal writing material. The original picture-writing, moreover, in addition to its change in outward form, underwent development with regard to the meaning of the characters. For most of the picture-signs, or ideograms, were, in course of time, used to express the sounds of the names of things which they represented, apart from their meanings; thus arose and came into use, side by side with the original picture-writing, a system of writing words phonetically by means of syllables. Among the Babylonians and Assyrians these two systems also existed side by side. A sign could thus be employed as (1) a single syllable of a word; (2) an ideogram which stood for a whole word; (3) a determinative to indicate the general meaning of an ideogram; and (4) part of an ideogram consisting of two or more signs.





































Character  
and func-  
tions of  
the signs.





































In the following list the principal Assyrian signs are given with their most usual syllabic values and ideographic meanings. The list is divided into three columns. In the first column is the sign to be explained; in the second are its chief phonetic values; and in the third are the complete words which are its meanings when it is used as an ideogram ■ ■ the first part of an ideogram. For example, the first sign in the list, , when occurring in the inscriptions, may possibly be used phonetically for any one of the four syllables *aš*, *rum*, *dil* or *fil*, *e. g.*  , *aš-tu*, "because of";   , *zi-ka-rum*, "male";    , *mi-dil šamē(e)*, "the bolt of heaven";  , *ba-fil*, "discontinued, in abeyance"; or it may be used as an ideogram for any of the words cited in the third column, *e. g.*   , *ina mātu Aššur hi*, "in Assyria";   , *ni Aššur-aḫ-iddina*, "Esarhaddon"; or finally it may occur as the first sign in an ideogram composed of more than one sign, *e. g.*      , *i-na iṣu kušši*, "on the throne". And so on throughout.

The signs in this list are arranged in order according to the direction of the wedge or wedges with which they begin, the general order being as follows:—(1) the signs beginning with horizontal wedges (first those beginning with one horizontal wedge , then the signs beginning with two wedges  , then those with three wedges    , then those with four wedges           









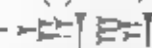


















| Sign   | Syllabic values          | Ideograms   |
|--|--------------------------|---|
| 1.    | <i>aš; rum; diil, il</i> |  , (1) Prep. <i>ina</i> , "in".<br>„ (2) Abbreviation for <i>Aššur</i> , the land Assyria, written (  )<br> (  )<br>„ (3) In proper names employed as ideogram for the god <i>Aššur</i> ; for <i>nađānu</i> , "to give"; and for <i>aplu</i> , "son".<br><div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <br/>  </div> <div style="margin-right: 10px;"> <br/>  </div> <div> <i>kussū</i>,<br/> "throne". </div> </div> |
| 2.    | <i>hal</i>               |  , sometimes employed as sign for the plural.<br>  , <i>bārū</i> , "seer, magician".<br>  , <i>Idiqlat, Diqlat</i> , the Tigris.   |
| 3.  | <i>muk, muk</i>          |   |
| 4.  | <i>ša</i>                |  , <i>šāfu</i> , "to give".  |
| 5.  | <i>su</i>                |  , (1) <i>idū</i> , "to know".<br>„ (2) <i>šū</i> , "wise".<br>  , <i>apru</i> , "abyss".  |
| 6.  | <i>su; kus, kuš</i>      |  , (1) <i>mašku</i> , "skin, hide".<br>„ (2) <i>erēbu</i> , "to increase".   |












| Signs | Syllabic values   | Ideograms  |
|-------|---|--|
|       |   |  <br>{ <i>hušāḫu</i> } "famine".<br>{ <i>hušāḫḫu</i> }   |
| 7.    |    | <i>šin, šun; rug,</i><br><i>ruk, ruḫ</i>   |
| 8.    |    | <i>bal, pal</i><br><br> , (1) <i>paln</i> , "reign, year of reign; symbol of royalty, ring" (1).<br>" (2) <i>nabalkutu</i> , "to cross over".<br>" (3) <i>enū</i> , "to make void, to humble".<br>" (4) <i>naḫḫu</i> , "to pour out (a libation), to offer (an offering)".<br>■ (5) <i>šupēlu</i> , Piel-Shafel of [ <i>pēlu</i> ], "to conquer".<br>  , <i>Aššur</i> , the city. |
| 9.    |  | <i>ad, aḫ, al; gir</i><br><br> , <i>paḫru</i> , "dagger".<br> <i>ē</i> , <i>aḫrabu</i> , "scorpion".<br>(  )  , <i>birḫu</i> , "lightning".  |
| 10.   |  | <i>bul, pul</i>  |
































| Sign  | Syllabic values   | Ideograms  |
|---|---|--|
| 11.    | <i>lar</i> ; <i>kut</i> , <i>kud</i> ,<br><i>kuš</i> , <i>kuš</i> ; <i>šil</i> ;<br><i>baš</i> , <i>baš</i> |  , (1) <i>nakāsu</i> , "to cut off".<br>" (2) <i>parāsu</i> , "to decide".<br>" (3) <i>šikū</i> , "street".   |
| 12.    | <i>an</i>   |  , (1) <i>ilu</i> , "god" ; also employed as determinative before the names of deities.<br>" (2) <i>šamū</i> , plur. <i>šamē</i> , "heaven".<br>  , <i>anaku</i> , "lead".<br>  , <i>parzillu</i> , "iron".<br>    , <i>elū</i> , "high, situated above".<br>   , <i>alalū</i> , "eclipse".<br>   , <i>šēru</i> , "field, plain". |
| 13.    | see 46.                    |  |
| 14.  |   |   , <i>Aššur</i> , the god.<br>  , <i>Aššur</i> , the city.<br>    , <i>Aššur</i> , Assyria.   |
| 15.  | <i>ka</i> ; sometimes employed for <i>ku</i>  |   , (1) <i>pū</i> , "mouth".<br>" (2) <i>šinnu</i> , "tooth".<br>" (3) <i>amātu</i> , "word, command".<br>    , (1) <i>šibū</i> , "to speak".<br>" (2) <i>šibūtu</i> , "command".  |

| Sign | Syllabic values   | Ideograms  |
|------|---|--|
|      |   |   (E), <i>suluppū</i> ,<br>"date".<br>    , <i>kišru</i> , "bat-<br>talion".   |
| 16.  |    |  , <i>nađū</i> , "to re-<br>cite a spell or incan-<br>tation".  |
| 17.  |    |   , <i>imtu</i> , "breath, poi-<br>son".<br>    , <i>kaššapu</i> ,<br>"sorcerer".<br>    , <i>kaššaptu</i> ,<br>"sorceress". |
| 18.  |    |  , <i>laḫāsu</i> , "battle".  |
| 19.  |    |  , <i>ḫānu</i> , "tongue,<br>speech".<br>(X)    , <i>Šumūr</i> ,<br>Southern Babylonia.  |
| 20.  |  | <i>nag, nak, naḫ</i>  , <i>ṣatū</i> , "to drink".   |
| 21.  |  |  , <i>ahālu</i> , "to ear".   |
| 22.  |  | <i>er</i>  , <i>aku</i> , "city", also em-<br>ployed as determinative<br>before the names of<br>cities.   |
| 23.  |  | <i>ukkin</i>  ,<br><div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">  </div> <div style="display: inline-block; vertical-align: middle;">  </div> </div> <i>puḫru</i> } "totality, whole ;<br><i>unḫennu</i> , } full strength".  |


























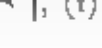











|     | Sign | Syllabic values      | Ideograms   |
|-----|------|----------------------|---|
| 24. |      |                      | (  )  , <i>pašuru</i> , "dish".   |
| 25. |      |                      |    , <i>šutu</i> , the South-wind; see 229.<br> .   |
| 26. |      |                      |  , (1) <i>sikaru</i> , "male".<br>" (2) <i>ardu</i> , "slave".<br>   , <i>Uru</i> , the Plague-god.<br>    , <i>Uragal</i> , the god. |
| 27. |      |                      |  , <i>arḫu</i> , "month"; also employed as determinative before the names of the months.   |
| 28. |      | <i>šab, sab, šib</i> |    , <i>šabū</i> , "wild boar".  |
| 29. |      | <i>la</i>            |   |
| 30. |      |                      |  , <i>uštu</i> , "foundation".<br>  , <i>ikkaru</i> , "gardener".  |
| 31. |      | <i>maḫ</i>           |  , <i>ṣiru</i> , "exalted".<br>  , the goddess Istar.  |
| 32. |      | <i>lu</i>            |  , <i>eribu</i> , "to enter".<br>  , <i>summatu</i> , "dove".  |

| Sign  | Syllabic values  | Ideograms   |
|---|--|---|
| 33.    | <i>li</i>  |   , <i>burānu</i> , "pine-tree".  |
| 34.    | <i>bab; pap; kur, kur</i>  |  , (1) <i>nakāru</i> , "to be hostile".<br>„ (2) <i>nakru</i> , "hostile"; as subs. "enemy", sometimes written with determ. <br>„ (3) <i>nakiru</i> , "enemy"; sometimes written with determ. <br>„ (4) <i>naphar</i> , "total".<br>„ (5) In proper names employed as ideogram for <i>aḫu</i> , "brother"; <i>naṣāru</i> , "to protect". |
| 35.   | see 45.  |   |
| 36.  | <i>nu</i>  |  , (1) <i>nuṁu</i> , "name".<br>„ (2) <i>nakāru</i> , "to name".<br>„ (3) <i>nāru</i> , "name".<br>„ (4) <i>-ia</i> , 1 pers. sing. Pron. suffix attached to nouns.<br>„ (5) In proper names employed as ideogram for <i>nadānu</i> , "to give".   |

| Sign | Syllabic values   | Ideograms   |
|------|---|---|
|      |   |  (   ), <i>šattu</i> , "year".<br>  , <i>mušarū</i> , "inscription".   |
| 37.  |    |  , <i>ša</i> , a measure.  |
| 38.  |    | <i>kaš, kaš, kut</i>  |
| 39.  |    | <i>gil, kil</i>   |
| 40.  |    | <i>kaš, kad</i>   |
| 41.  |    |  , (1) <i>našū</i> , "to cast".<br>" (2) <i>šumšutu</i> (Inf. <i>Šu-</i><br><i>fel</i> fr. <i>mašātu</i> ),<br>"conquest".   |
| 42.  |    | <i>be; bat, baš, bad;</i><br><i>bīš; mīš, mīš,</i><br><i>mīd; tīš; nīš</i><br> , (1) <i>mātu</i> , "to die".<br>" (2) $\left\{ \begin{array}{l} mītu \\ pagru \end{array} \right\}$ "corpse";<br>sometimes<br>written with de-<br>term.  .<br>" (3) <i>dāmu</i> , "blood".<br>  , <i>Bel</i> , the god.   |
| 43.  |  | <i>na</i><br>    , <i>narū</i> ,<br>"inscribed tablet of<br>stone".   |
| 44.  |  | <i>šir</i><br>    ,<br><i>Lagaš</i> , the ancient <i>Šir-</i><br><i>purla</i> .<br>    , <i>Šamaš</i> ,<br>the Sun-god. |







































| Sign   | Syllabic values          | Ideograms   |
|--|--------------------------|---|
| 52. <br>     | <i>nam, sin</i>          |  (1) <i>sinu</i> , "fate, destiny".<br>" (2) $\left\{ \begin{array}{l} \text{paḥātu} \\ \text{piḥāhu} \end{array} \right\}$ dis-<br>" trict".<br>        <i>sinu</i> ,<br>"swallow". |
| 53. <br>     | <i>ig, ik, iḥ</i>        |  <i>baṣa</i> , "to be".<br>(=I)  <i>daltu</i> , "door".   |
| 54. <br>     | <i>mud, muf, mut</i>     |   |
| 55.   | <i>rad, raf, rat</i>     |   |
| 56.   | <i>zi</i>                |  <i>napiṣtu</i> , "life".<br>  (1) <i>imnu</i> ,<br>"right".<br>" " (2) <i>kīnu</i> ,<br>"true".   |
| 57.   | <i>gi</i>                |  <i>kanū</i> , "reed".<br>   (1) <i>kānu</i> , "to<br>stand".<br>" " (2) <i>kīnu</i> ,<br>"firm,<br>true".<br>    <i>dipāru</i> ,<br>"torch".  |
| 58. <br> | <i>ri; dal, fal, tal</i> |   |








| Sign  | Syllabic values   | Ideograms   |
|---|---|---|
| 59.    | <i>nuu; ail, sil</i>  |  <i>rubā</i> , "great; noble, prince"; in the latter sense sometimes with determinative <br> <i>abkalū</i> , "spokesman, director".<br> <i>Eridu</i> , the city.<br> <i>Igigi</i> , the spirits of heaven. |
| 60.    | see 51.  |   |
| 61.    | see 52.  |   |
| 62.    | see 53.  |   |
| 63.    | see 54.  |   |
| 64.    | <i>kab, kap</i>   |  <i>šumēlu</i> , "left".   |
| 65.   | <i>hub, hup</i>   |   |
| 66.  | <i>kat, kad, gat; kum, ħum, gum</i>   |  <i>kitē</i> , "cloth".  |
| 67.  | <i>tim, dīm</i>   |   |
| 68.  | <i>mun</i>  |  <i>šādū</i> , "kindness".   |
| 69.  | <i>ag, ak, ak</i>   |  (1) <i>epīšu</i> , "to make".<br>" (2) <i>banū</i> , "to build".<br>  } <i>Naba</i> , the god.  |
| 70.  |   |  <i>šahāšu</i> , "battle".   |












|     | Sign | Syllabic values     | Ideograms  |
|-----|------|---------------------|--|
| 71. |      | <i>en</i>           | (1) <i>bēn</i> , "lord".<br>(2) <i>adi</i> , "up to".<br>-  () ,<br><div style="display: inline-block; vertical-align: middle;"> <br/> <i>māgarū</i><br/> <br/> <i>maggārū</i> </div> "watch".<br>-  , <i>kūṣu</i> , "cold".<br>-  -    <i>Sin</i> , the<br>-  -  } Moon-god.<br>-  ()   <i>Bēl</i> ,<br>-  =  } the god.<br>=  <    <i>Nippur</i> ,<br>-  =  <    the city.<br>-  -  , <i>bašarū</i> ( <i>r</i> ),<br>"governor". |
| 72. |      | <i>dar</i>          |  |
| 73. |      | <i>sur, sur</i>     |  |
| 74. |      | <i>suh</i>          |  |
| 75. |      |                     | -  } <i>Illar</i> ,<br>-  } the goddess.   |
| 76. |      | <i>sa</i>           |  |
| 77. |      | <i>kar, kan</i>     |  |
| 78. |      | <i>tik, tik; gu</i> | , <i>kīadu</i> , "neck; bank".<br>- , <i>guḡalū</i> , "director".<br>-    <  .<br><i>Kūtū</i> , the city Cuthah.   |












| Sign | Syllabic values | Ideograms                          |  |
|------|-----------------|------------------------------------|--|
| 79.  |                 | <i>fur, dur, tur</i>               |  |
| 80.  |                 |                                    | <i>bilu</i> , "tribute; burden; talent".   |
| 81.  |                 |                                    | <i>dīpu</i> , "honey".   |
| 82.  |                 | <i>gur, ħur</i>                    | (1) <i>lāru</i> , "to turn, return".<br>" (2) a measure.   |
| 83.  |                 | <i>sē</i>                          | <i>ħaruu</i> , "horn".<br><i>[ešēru]</i> , "to be straight".<br><i>[iltānu]</i> the North-wind;<br><i>[iltānu]</i> see 229, <i>sigaru</i> , "bolt".<br><i>sigaru</i> , "bolt". |
| 84.  |                 | <i>far</i>                         | (1) <i>ħurruuu</i> , "brightly coloured".<br>" (2) <i>ħiruu</i> , "brightly coloured cloth".   |
| 85.  |                 | <i>ħak, ħak; sag;<br/>rīl, ris</i> | <i>rīlu</i> , "head".<br><i>ħaħħadu</i> , "head".<br><i>ataridu</i> , "chief".<br><i>saħu</i> , "high officer, ruler".<br><i>sikkuru</i> , "bolt".                             |



| Sign  | Syllabic values                              | Ideograms   |
|---|--|---|
| 86.    |  |  , <i>clippu</i> , "ship".<br>   <br>   <br><i>malajnu</i> , "sailor". |
| 87.    | <i>dīr, fīr, tīr;</i><br><i>maš</i> (Babyl.) |   |
| 88.    | <i>tab, tap; dap;</i><br><i>šab</i>          |   |
| 89.    |  |  , <i>arba'u, irhitti</i> (f.),<br>"four".<br>   (  )<br><i>Arba'īn</i> , the city Arbēn.  |
| 90.    | <i>lak, tak, tag; šum</i>                    |  , <i>lapālu</i> , "to over-throw".  |
| 91.    | <i>ab, ap; eš</i>                            |   |
| 92.   | <i>nab, nap</i>                              |   |
| 93.  | <i>mul</i> ,                                 |  , <i>kakkabu</i> , "star".  |
| 94.  | <i>ug, uk, uk</i>                            |   |
| 95.  | <i>az, as, aš</i>                            |   |
| 96.  |  |  , <i>erš</i> , "copper".  |
| 97.  |  |  , <i>bābu</i> , "gate".<br>  , <i>abullu</i> , "city-gate".<br>  (  ) (  )<br><i>Bābīlu</i> , Babylon.  |

























| Sign   | Syllabic values  | Ideograms   |
|--|--|---|
| 98.     |  |  , { <i>Ninua</i><br><i>Ninā</i> } Nineveh.  |
| 99.     | <i>um</i>  |   |
| 100.    | <i>dup</i>   |  , (1) <i>duppu</i> , "tablet".<br>" (2) <i>tabāku</i> , "to pour out".<br> -  , <i>dupšimtu</i> ,<br>"tablet of destiny".<br>(  )   ,<br><i>dupšarru</i> , "scribe". |
| 101.    | <i>la</i>  |  , { <i>lil</i><br><i>ulu</i> } "from".<br>  -  , see 3 x 8.  .  |
| 102.    | <i>i</i>   |  , { <i>nā'ulu</i><br><i>nādu</i> } "exalted".<br>(  )   ,<br>{ <i>askuppu</i><br><i>askuppatu</i> } "thresh-<br>old".  |
| 103.  | <i>kan, gon</i>  |  , employed as deter-<br>minative after numbers.<br> -   , <i>bagathu</i> , "abun-<br>dance".   |
| 104.  | see 181.  |   |
| 105.  | <i>tur</i>   |  , (1) { <i>šāru</i><br><i>šāru</i> } "small".<br>" (2) <i>māru</i> , "son".<br>  , { <i>aplu</i><br><i>māru</i> } "son".  |
















| Sign | Syllabic values | Ideograms  |
|------|-----------------|--|
|      |                 |   { <i>mārtu</i> } "daugh-<br><i>bintu</i> } ter".<br>          |

| Sign | Syllabic values   | Ideograms  |
|------|---|--|
| 116. |  | <i>kaš; raš, ras</i>   |
|      |   |  <i>harrānu</i> , "way".<br> <i>girru</i> , "campaign".<br>          |



































|      | Sign | Syllabic values                                      | Ideograms  |
|------|------|--|--|
| 127. |      | <i>gas, gas, gas;<br/>kas</i>                        | <i>daku</i> , "to slay".   |
| 128. |      | <i>ram</i>   | <i>ramu</i> , "to love".   |
| 129. |      |  | see 98.  |
| 130. |      | <i>ur</i>  | <i>suru</i> , "loins, thigh".<br><i>isid samu</i> , "the horizon".   |
| 131. |      |  | <i>iku</i> , "foundation".   |
| 132. |      | <i>u</i>   |  |
| 133. |      | <i>du; gur, kup,<br/>kup; guš, kuš,<br/>kuš; kin</i> | (1) <i>alaku</i> , "to go".<br>" (2) <i>nacānu</i> , "to stand".<br>" (3) <i>kānu</i> , "to stand";<br>Piel, <i>kunnu</i> , "to set".<br>" (4) <i>kūnu</i> , "true".<br><i>italluku</i> (Isteal of<br><i>alaku</i> ), "to go,<br>walk, proceed". |
| 134. |      | <i>tum, tum;<br/>ih (Babyl.)</i>                     |  |
| 135. |      |  | (1) <i>imēru</i> , "ness".<br>" (2) <i>imēru</i> , a measure.<br>is also employed as<br>determinative; cf. the<br>following ideograms:—<br><i>sisu</i> ,<br>"horse".   |










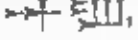













| Sign | Syllabic values | Ideograms  |
|------|-----------------|--|
|      |                 | <br><i>parū</i> , "mule".  |
|      |                 | <br><i>gaimnalū</i> , "camel".   |
| 136. |                 | , (1) <i>arkā</i> , "situated behind, future".<br>, (2) <i>arkī</i> , "behind, after". |
| 137. |                 | , <i>karānu</i> , "wine".  |
| 138. |                 | , (1) <i>nūkaru</i> , "maize".<br>, (2) <i>nūlū</i> , "sixty".                         |
| 139. |                 | { <i>nūkaru</i> , } "dust".<br>{ <i>nūlū</i> , }                                       |
| 140. |                 | , <i>hi</i> karu, "date-wine."<br>, <i>kas</i> karu, "sesame-wine".                    |
| 141. |                 | , <i>rikku</i> , a sweet-smelling wood.<br>, (1) <i>būrāšu</i> , "pine-tree".          |
| 142. |                 |  |
| 143. |                 | , <i>ašunu</i> , "stone"; also employed as determina-                                  |

|      | Sign  | Syllabic values                         | Ideograms   |
|------|---|---|---|
|      |   |   | tive before the names of stones.  |
| 144. |    | <i>kak; kaf; da</i>                     |  , (1) <i>baññ</i> , "to build".<br>" (2) <i>epišu</i> , "to make".<br>" (3) <i>kalla</i> , "all".   |
| 145. |    | <i>uš; sal, sal, gal;<br/>i; ū; ili</i> |  , <i>šamnu</i> , "oil".<br> , plur.   , <i>ilu</i> , "god".<br>   , <i>piññ</i> , "opener (of a gate), porter." |
| 146. |    | <i>ir</i>                               |   |
| 147. |    | <i>nut</i>                              |   |
| 148. |    |   |  , (1) <i>rapānu</i> , "to be broad".<br>" (2) <i>rapān</i> , "broad".<br>" (3) <i>rapānu</i> , "breadth".<br>" (4) <i>ummu</i> , "mother".  |
| 149. |  |   |  , (1) <i>kišallu</i> , "platform".<br>" (2) <i>šantut</i> , "oil".  |
| 150. |  |   |  , <i>gušdru</i> , "beam".   |
| 151. |  |   |  , <i>mišku</i> , "counsel".   |
| 152. |  | <i>dak, daḥ; tuk;<br/>par</i>           |   |
| 153. |  | <i>pa; haḥ, haḥ</i>                     |   , <i>haḥḥu</i> , "sceptre".   |

| Sign | Syllabic values   | Ideograms  |
|------|---|--|
|      |   |    , <i>ibakku</i> , "ruler".<br>  (1) <i>Nabu</i> , the god.<br>" " (2) <i>elät Yamē</i> , "the zenith".   |
| 154. |   |           |








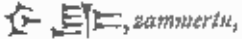










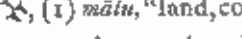
| Sign | Syllabic values   | Ideograms  |
|------|---|--|
|      |   |   , <i>siltu</i> , "shadow".<br>   , <i>sikkūru</i> ,<br>"bolt", see 85.<br>  { <i>tukumtu</i> "oppo-<br><i>tukumtu</i> sition,<br><i>tukmatu</i> battle".<br>  <br>{ (1) <i>Gibil</i> , the Fire-god.<br>(2) <i>isātu</i> , "fire".   |
| 159. |    |  , <i>alpu</i> , "ox".  |
| 160. |    | <i>al</i>  |
| 161. |    |  , <i>kibratu</i> , "quarter of<br>heaven".   |
| 162. |    |    (  )<br><i>mas aḥarrī</i> , the Western-<br>land.<br>    , <i>aḥarrū</i> ,<br>the West-wind; see 229.<br>    . |
| 163. |  |  (  ), <i>Bābīlu</i> , Baby-<br>lon.   |
| 164. |  |  , <i>karpatu</i> , "pot, vessel";<br>also employed as de-<br>terminative before the<br>names of vessels.   |
| 165. |  |  , <i>inbu</i> , "fruit".   |




































































| Sign   | Syllabic values   | Ideograms   |
|--|---|---|
| 166.    |    |  , <i>nīšu</i> , "people".<br> , <i>nīrēti</i> (pl.),<br>"women of the palace".   |
| 167.  . | <i>kid, kīd; kīd, kīt;</i><br><i>gil; saḫ, siḫ;</i><br><i>lil</i>                   |   |
| 168.    | <i>rid, ril; ſid, ſil;</i><br><i>lah, lah; miš,</i><br><i>miš, miš; kil</i>         |  , <i>minūtu</i> , "number".<br> , <i>šangū</i> , "priest".<br> , <i>kunukku</i> , "seal".<br> , <i>Marduk</i> , the god. |
| 169.    | <i>u; šam</i>   |  , (1) <i>ritu</i> , "fodder".<br>" (2) <i>ammātu</i> , an ell.<br>" (3) <i>šamnu</i> , "plant";<br>also employed<br>as determinative<br>before the names<br>of plants".   |
| 170.   | <i>ga</i>   |  , <i>šizbu</i> , "milk".   |
| 171.  |  |  , <i>naša</i> , "to raise".   |
| 172.  | <i>lah, lih, luh; riḫ</i>   |  , <i>sukkalu</i> , "minister".  |
| 173.  | <i>kal; rib; lab, lap;</i><br><i>lūb, lūp; dan,</i><br><i>šan, šan</i>              |  , (1) <i>dannu</i> , "mighty".<br>" (2) <i>dannīš</i> , "exceed-<br>ingly".<br> , <i>šamassu</i> , "sacred<br>colossal bull".<br> , <i>ušū</i> , a precious<br>wood.                                |

| Sign | Syllabic values | Ideograms  |
|------|-----------------|--|
|      |                 | (𒂗) 𒂗, <i>idlu</i> , "man, lord".  |
| 174. | 𒂗-𒂗             | 𒂗-𒂗 𒂗, <i>šedu</i> , "sacred colossal bull".<br>𒂗-𒂗 𒂗, <i>karādu</i> , "camp".   |
| 175. | 𒂗𒂗𒂗             | 𒂗𒂗𒂗, <i>bitu</i> , "house; temple".<br>𒂗𒂗𒂗 𒂗, <i>šangū</i> , "priest".<br>𒂗𒂗𒂗 𒂗-𒂗, <i>ekallu</i> , "palace".<br>𒂗𒂗𒂗 𒂗, <i>ekuru</i> , "temple".<br>𒂗𒂗𒂗 𒂗-𒂗-𒂗, <i>igaru</i> , "wall".       |
| 176. | 𒂗𒂗𒂗             | <i>nir</i>   |
| 177. | 𒂗𒂗𒂗             | 𒂗𒂗𒂗 (𒂗), <i>tāru</i> , "to turn, return".  |
| 178. | 𒂗-𒂗             | <i>ru</i>  |
| 179. | 𒂗𒂗𒂗             | 𒂗𒂗𒂗, <i>amēlu</i> , "man"; also employed as determinative before the names of tribes and professions.<br>𒂗𒂗𒂗 𒂗-𒂗𒂗 𒂗𒂗, <i>amēlu</i> , "man".  |
| 180. | 𒂗𒂗𒂗𒂗            | 𒂗𒂗𒂗𒂗, (1) <i>aḫn</i> , "brother".<br>" (2) <i>naḡāru</i> , "to protect".<br>𒂗-𒂗 𒂗𒂗𒂗𒂗 𒂗𒂗,<br>{ <i>Nannaru</i> } the Moon-god.<br>{ <i>Sin</i> }<br>𒂗𒂗𒂗𒂗 𒂗-𒂗𒂗𒂗 𒂗𒂗, <i>Uru</i> , the city Ur. |

| Sign | Syllabic values   | Ideograms   |
|------|-------------------|---|
| 181. | <i>nak, nak</i>   | (1) <i>innu</i> , "right".<br>" (2) <i>paḥu</i> , "boundary, limit; all".   |
| 182. | see 112.          |   |
| 183. | see 115.          |   |
| 184. | <i>kar; gar</i>   |   |
| 185. | <i>id, if, il</i> | <i>idu</i> , "hand; side".<br><i>naṣru</i> , "eagle".<br><i>n'ṣ</i> , "strong".                                       |
| 186. | <i>lil</i>        |   |
| 187. |                   | <i>hablu</i> , "midst; battle".   |
| 188. | <i>da, fa</i>     | <i>dārū</i> , "lasting, everlasting".<br><i>dannu</i> , "mighty".   |
| 189. | <i>aš</i>         |   |
| 190. | <i>ma</i>         | <i>māṣu</i> , "land".<br><i>adannūš</i> , "exceedingly".<br><i>manū</i> , "maneh".                                    |
| 191. | <i>gal, kal</i>   | <i>rabū</i> , "great".<br><i>uṣumgallu</i> , "monster-viper".<br><i>rab-ḫiṣir</i> , "captain".<br><i>an officer</i> . |

| Sign | Syllabic values   | Ideograms  |
|------|---|--|
|      |   |  conductor of musicians.<br> <i>rah-āsu</i> , "chief".<br> <i>rah-āsu</i> , "chief-astrologer".   |
| 192. |    | <i>bar</i>  <i>parakku</i> , "shrine".  |
| 193. |    | <i>biš, piš; kir, gir</i>  |
| 194. |    | <i>mir</i>  (1) <i>agū</i> , "crown".<br>„ (2) <i>isn</i> , "angry, terrible".  |
| 195. |    | (  )  <i>naqirtu</i> , "leader, commander".  |
| 196. |    | <i>bur, fur</i>  |
| 197. |    |  <i>i. e.</i>   , see 133.<br> .  |
| 198. |  |  <i>bitlu</i> , "lady".   |
| 199. |  | <i>dub, lup</i>  |
| 200. |  | <i>ša</i>  |
| 201. |  |  <i>šū, kaš, šal</i> , "hand".<br>  <i>uḫānu</i> , "finger".<br>   (  )<br><i>Bābīlu</i> , Babylon.<br>     , see 285.  . |












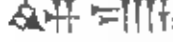



| Sign | Syllabic values  | Ideograms  |
|------|--|--|
|      |  |  <i>šul-šaḫū</i> , "officer".   |
| 202. |   |  <i>šammaru</i> , "male musician".<br> <i>šammertu</i> , "female musician".  |
| 203. |   |  <i>damāku</i> , "to be favourable".<br> <i>gišimmaru</i> , "date-palm".   |
| 204. |   |  <i>šalmu</i> , "image".  |
| 205. |   |  <i>Akkadū</i> , Akkad.<br> <i>Urartu</i> , Armenia.   |
| 206. |   | <i>gam, kum; gur</i>   |
| 207. |  |  (1) <i>mātu</i> , "land, country"; also employed as determinative before names of countries.<br>„ (2) <i>šadū</i> , "mountain"; also employed as determinative before names of mountains.<br>„ (3) <i>kašādū</i> , "to conquer".<br>„ (4) <i>napāḫū</i> , "to shine forth, to rise (of the sun)". |

| Sign | Syllabic values   | Ideograms   |
|------|---|---|
|      |   |       , <i>šadū</i> , the East-wind; see 229.  .   |
| 208. |    |  , <i>še</i> , "grain".<br> (      ) <i>šegāru</i> , "to render obedience to, to gratify, to be propitious".<br>      , <i>šamaššamnu</i> , "sesame-seed". |
| 209. |    |  (      ) <i>arku</i> , "long".   |
| 210. |    |   |
| 211. |    |       , <i>rāku</i> , "distant".  |
| 212. |    |       , <i>širu</i> , "serpent".<br>      , <i>širrušū</i> , "colossal serpent, dragon".  |
| 213. |  |       , <i>hūšu</i> , "wood, forest".   |
| 214. |  |  , (1) <i>temenu</i> , "foundation-stone".<br>" (2) $\left\{ \begin{array}{l} \text{šabū} \\ \text{šebū} \end{array} \right\}$ "to be near".<br>  , <i>gallū</i> , "devil".  |
| 215. |  |       , (1) <i>kāru</i> , "wall, stronghold".<br>" (2) <i>qēru</i> , "to protect, spare".   |

|      | Sign | Syllabic values  | Ideograms   |
|------|------|--|---|
| 216. |      | <i>liš, liš</i>  |   |
| 217. |      |  | , sign sometimes employed for marking the division of words.  |
| 218. |      | <i>ud, uš, ut; u;<br/>tu; lam; bir;<br/>par, pir; lah,<br/>lih; hiš, hiš</i> | , (1) <i>šamū</i> , "day".<br>„ (2) <i>šumu</i> , "storm".<br>„ (3) <i>šamšu</i> , "sun"; generally written with determ.  .<br>„ (4) <i>šutu</i> , "exit, that which comes forth".<br>„ (5) <i>pišū</i> , "white".<br>, <i>šamaš</i> , the Sun-god.<br>, <i>ašū</i> , "to go forth".<br>, <i>šut šamši</i> , "sun-rise".<br>, <i>erēb šamši</i> , "sun-set".<br>?     , <i>šiparru</i> , "copper".<br>, <i>Larsam</i> , the city.<br>, <i>Sippar</i> , the city.<br>, <i>Purātu</i> , the Euphrates; properly the short ca- |































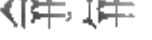



|      | Sign | Syllabic values  | Ideograms   |
|------|------|--|---|
|      |      |  | nal between Sippar and the Euphrates.<br>𐎶𐎵𐎶, <i>uṣṣu</i> , "light".  |
| 219. | 𐎶𐎶   | <i>pi; ma, me</i>  | 𐎶𐎶, <i>uṣṣu</i> , "ear".  |
| 220. | 𐎶𐎶𐎶  | <i>lib</i>   | 𐎶𐎶𐎶, <i>libbu</i> , "heart".<br>𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶, <i>liplipti</i> ,<br>"descendant".<br>(𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶, <i>Aškur</i> ,<br>the city.  |
| 221. | 𐎶𐎶𐎶  | <i>uḥ</i>  | 𐎶𐎶𐎶, { <i>rū lu</i><br><i>rūtu</i> } "breath".  |
| 222. | 𐎶𐎶   | <i>ṣab, ṣap; zab;</i><br><i>bir, pīr; lah,</i><br><i>līp</i> | (𐎶𐎶𐎶) 𐎶𐎶, <i>ṣābu</i> , "warrior".<br>𐎶𐎶 (𐎶𐎶𐎶), <i>ummaṇu</i> , "host".<br>𐎶𐎶𐎶, <i>niraru</i> , "helper".   |
| 223. | 𐎶𐎶𐎶  |  | 𐎶𐎶𐎶, <i>pīr'u</i> , "offspring, descendant".  |
| 224. | 𐎶𐎶   | <i>zib, zīp; ṣīp</i>   |   |
| 225. | 𐎶𐎶   | <i>hi, ḥi; ṣar</i>   | 𐎶𐎶, <i>kišṣahu</i> , "host, the world".<br>𐎶𐎶 (𐎶𐎶𐎶𐎶), <i>ṣābu</i> , "good".<br>𐎶𐎶𐎶, <i>Aškur</i> , the god.<br>𐎶𐎶𐎶𐎶𐎶𐎶, <i>Aškur</i> ,<br>Assyria.<br>𐎶𐎶𐎶𐎶, <i>Eridu</i> , the city. |
| 226. | 𐎶𐎶𐎶  |  | 𐎶𐎶𐎶 is the sign for marking the breathing.  |

| Sign | Syllabic values   | Ideograms  |
|------|---|--|
| 227. |    | <i>ah, ih, uh</i>  |
| 228. |    | <i>kam; ham</i><br> is employed as determinative after numbers.   |
| 229. |    | <i>im</i><br> , <i>šaru</i> , "wind".<br> , <i>šuh</i> ,<br>the South-wind.<br> ,<br>$\left\{ \begin{array}{l} \text{štānu} \\ \text{iltānu} \end{array} \right\}$ the North-wind.<br> , <i>ašorru</i> ,<br>the West-wind.<br> , <i>šadū</i> , the<br>East-wind.<br> , <i>imhullu</i> ,<br>"evil wind".<br> , <i>Rammānu</i> , the<br>god Rammān.<br> ,<br>$\left\{ \begin{array}{l} \text{irpitu} \\ \text{urpātu} \end{array} \right\}$ "clouds".<br> ,<br>$\left\{ \begin{array}{l} \text{nā'īdu} \\ \text{nādu} \end{array} \right\}$ "exalted". |
| 230. |  | <i>bir, pir</i><br> , <i>sapāqu</i> , "to bring<br>to naught".  |

|      | Sign | Syllabic values                          | Ideograms   |
|------|------|--|---|
| 231. |      | <i>har, hir, hur;</i><br><i>mar; kis</i> |   |
| 232. |      | <i>huš; ruš</i>                          |   |
| 233. |      | <i>suu</i>                               | (1) $\left\{ \begin{matrix} ma'adu \\ mādu \end{matrix} \right\}$ "many".<br>" (2) employed as a sign for the plural. |
| 234. |      | "  | (), <i>Rammānu</i> , the god <i>Rammān</i> .  |
| 235. |      | <i>eli</i>                               | , <i>eli</i> , "over, upon".  |
| 236. |      |  | , <i>Nergal</i> , the god.  |
| 237. |      |  | , (1) <i>Istar</i> , the goddess.<br>" " (2) <i>ištar</i> , goddess.  |
| 238. |      | <i>liš, lit, līt; rim</i>                |   |
| 239. |      | <i>kīr</i>                               |   |
| 240. |      | <i>kiš, kis; kiš</i>                     | , <i>kišatu</i> , "host, the world".  |
| 241. |      | <i>mi</i>                                | (1) <i>mišku</i> , "night".<br>" (2) <i>šalmu</i> , "dark".   |
| 242. |      | <i>gul, kul, hūl;</i><br><i>sun</i>      |   |
| 243. |      |  | , <i>iršu</i> , "couch".  |



| Sign | Syllabic values   | Ideograms  |
|------|---|--|
|      |   |   , <i>abiktu</i> , "defeat".<br>   , (1) <i>Ninib</i> ,<br>the god.<br>" " " (2) <i>Nergal</i> ,<br>the god.   |
| 256. |    | <i>ar</i>  |
| 257. |    |      , (1) <i>tukultu</i> ,<br>"help".<br>" (2) <i>il/u</i> , "sign,<br>portent".   |
| 258. |    |   , (1) <i>damāku</i> , "to be<br>favourable".<br>" (2) <i>damku</i> , "favour-<br>able".<br>" (3) $\left\{ \begin{array}{l} \text{damku} \\ \text{dauku} \end{array} \right\}$ "fa-<br>good fortune".<br>(𐎶)   , <i>damiṣtu</i> ,<br>"mercy, favour".   |
| 259. |  |   , <i>u</i> , "and".<br>     , <i>ašāhu</i> , a<br>tree. |
| 260. |  |   , <i>limnu</i> , "evil, wick-<br>ed".<br>(𐎶)   , <i>limuttu</i> ,<br>"evil, misfortune".   |
| 261. |  |  , (1) <i>šalāmu</i> , "to be<br>complete".   |














| Sign | Syllabic values | Ideograms  |
|------|-----------------|--|
|      |                 | <p>𒀭, (2) <i>šulnu</i>, "prosperity, greeting".</p> <p>𒀭 𒀭, <i>daiann</i>, "judge".</p> <p>𒀭 𒀭, <i>sallukku</i>, "regular offering".</p> <p>𒀭 𒀭, <i>tanānu</i>, "to equal, to rival".</p> <p>𒀭 𒀭 𒀭, <i>Šulmānu</i>, the god <i>Šulmān</i>.</p>   |
| 262. | 𒀭, 𒀭            | <p><i>til</i>, <i>tīl</i></p> <p>𒀭, <i>tīlu</i>, "mound".</p>  |
| 263. | 𒀭               | <p>𒀭, (1) <i>iršītu</i>, "earth".</p> <p>" (2) <i>ašru</i>, "place"; also employed as determinative after names of places.</p> <p>" (3) <i>itti</i>, "with".</p> <p>𒀭 𒀭, <i>daunatu</i>, "distress".</p> <p>𒀭 𒀭, (1) <i>šaplu</i>, "under part".</p> <p>" " (2) <i>šaplu</i>, "low, lower".</p> <p>𒀭 𒀭 (or 𒀭)</p> <p>𒀭, <i>Šumēr</i>, Southern Babylonia.</p> <p>𒀭 𒀭, <i>šubtu</i>, "dwelling".</p> <p>𒀭 𒀭, <i>šukūlu</i> (?), "weight".</p> |













































|      | Sign | Syllabic values          | Ideograms   |
|------|------|--------------------------|---|
| 283. |      | <i>bul, pul</i>          |   |
| 284. |      | <i>suk, zuš; suk</i>     |   |
| 285. |      |                          | (1) <i>puḫḫuru</i> (Biel of <i>puḫḫuru</i> ), "to collect; to strengthen".<br>„ (2) <i>naḫḫaru</i> , "whole, total".<br><i>naḫḫaru</i> , "total".   |
| 286. |      |                          | <i>paḫḫu</i> (?), "so and so".  |
| 287. |      | <i>me; šib, šip; sip</i> | is sometimes used in place of  as a sign for the plural.<br><i>šintu</i> , "ornament".  |
| 288. |      | <i>maš, miš</i>          | , sign for the plural.  |
| 289. |      | <i>ib, ip</i>            |   |
| 290. |      | <i>ku; dur; tuš</i>      | (1) <i>tukultu</i> , "help".<br>„ (2) <i>šubātu</i> , "garment"; also employed as determinative before names of stuffs and garments".<br>„ (3) <i>ašābu</i> , "to dwell".<br><i>ulimtu</i> , a garment. |

| Sign   | Syllabic values          | Ideograms   |
|--|--------------------------|---|
| 291.    | <i>lu; dib, fib, lib</i> |  <i>urkarinnu</i> , a precious wood.<br> <i>mittu</i> , "club(?)".<br> (1) <i>šabātu</i> , "to take".<br>" (2) <i>šenu</i> , "sheep"; also employed as determinative before names for sheep.<br> <i>imneru</i> , "lamb, sheep". |
| 292.    | <i>ki; kin, kin</i>      |  (1) <i>šipru</i> , "letter, message".<br>" (2) <i>mu'uru</i> , "to send, to rule" (Piel of <i>māru</i> , "to send").  |
| 293.   | <i>sik</i>               |  (1) <i>šipātu</i> , "wool"; also employed as determinative before names of wools and woollen stuffs.<br>" (2) <i>šārfu</i> , "hair".   |
| 294.  |                          |  <i>erinnu</i> , "cedar".  |
| 295.  | <i>šu</i>                |  (1) <i>kiššunu</i> , "host, the world".   |












| Sign      | Syllabic values                    | Idiograms  |
|-----------|------------------------------------|--|
|           |                                    | 𒌦, (2) <i>še</i> , or <i>šanitu</i> , "times".<br>𒌦𒌦, <i>Marduk</i> , the god.   |
| 296. 𒌦𒌦   |                                    | 𒌦𒌦, <i>šiptu</i> , "incantation".  |
| 297. 𒌦𒌦   |                                    | see 261. 𒌦𒌦.   |
| 298. 𒌦𒌦𒌦  |                                    | see 135. 𒌦𒌦𒌦.  |
| 299. 𒌦𒌦   |                                    | 𒌦𒌦, <i>šarāpu</i> , "to burn".   |
| 300. 𒌦𒌦𒌦𒌦 |                                    | 𒌦𒌦𒌦𒌦, <i>nīru</i> , "yoke".  |
| 301. 𒌦𒌦   |                                    | 𒌦𒌦, <i>hūlātu</i> , "joy".   |
| 302. 𒌦    | <i>šal, sal; rag,<br/>rak; min</i> | 𒌦 { <i>sinniš,</i>   "female,<br><i>sinništu</i>   wife"; also<br>employed as determina-<br>tive before female pro-<br>per names.<br>𒌦𒌦, <i>ankurhu</i> , "hostility".<br>𒌦𒌦𒌦, see 258. 𒌦𒌦𒌦.<br>𒌦𒌦𒌦, <i>limutlu</i> , "evil".<br>𒌦𒌦𒌦, <i>minma</i> , "anything". |
| 303. 𒌦𒌦   | <i>šu; rik</i>                     |  |
| 304. 𒌦𒌦   | <i>nin</i>                         | 𒌦𒌦, <i>bēltu</i> , "lady".<br>𒌦𒌦𒌦𒌦, <i>Beilī</i> , the<br>goddess.<br>𒌦𒌦𒌦𒌦, <i>Al-<br/>lahu</i> , the goddess of the<br>Lower World.   |
| 305. 𒌦𒌦   | <i>dam, šam</i>                    | 𒌦𒌦, <i>aššatu</i> , "wife".  |

|      | Sign  | Syllabic values                           | Ideograms  |
|------|---|---|--|
| 306. |    | <i>gn</i>                                 |   , <i>kussû</i> , "throne".<br>  , <i>guzalû</i> , "messenger, minister".<br>  , <i>Ba'u</i> , the goddess. |
| 307. |    |   | <br>  = tradesman,<br>  "carpenter (?)".  |
| 308. |    | <i>āmal</i> (in the name <i>Ti-āmal</i> ) |  , <i>amtu</i> , "maid".  |
| 309. |    | <i>nik, nîk</i>                           |  |
| 310. |    | <i>el</i>                                 |  |
| 311. |    | <i>lum; lum; kus</i>                      |  |
| 312. |    |   |  , (1) <i>lîlîtu</i> , "brick".<br>" (2) <i>lîpîtu</i> , "enclosure".   |
| 313. |  |   |  , (1) <i>sz</i> , "to disturb, to confuse".<br>" (2) <i>dālāqu</i> , "to disorder"; <i>e. g.</i> <i>šāru dālîhu</i> , "whirlwind".   |
| 314. |  |   |  is frequently used as a sign for the plural of things that occur regularly in pairs.   |
















| Sign | Syllabic values   | Idiograms  |
|------|---|--|
|      |   |  <i>mīlu</i> , "flood".<br> <i>ngāru</i> , "land, region".<br> <i>eklu</i> , "field, estate".<br> (1) <i>bakū</i> , "to weep".<br>" " (2) <i>bikūtu</i> , "weeping, tears".<br> <i>nāru</i> , "river"; also employed as determinative before names of rivers.<br> <i>Purālu</i> , Euphrates.<br> <i>see 279.</i><br> <i>see 279.</i><br> <i>āsū</i> , "seer, physician".<br> <i>nāḫ-mu</i> , "irrigator".<br> <i>mār-šipri</i> , "messenger". |
| 319. |  | <i>ai</i>  |
| 320. |  | <i>sa, sa</i>  |
|      |   |  <i>ulnā</i> , "lapis lazuli".  |

|      | Sign | Syllabic values                               | Ideograms   |
|------|------|---|---|
|      |      |   | <i>lprw</i> ,<br>"lapis lazuli".  |
| 321. |      | <i>la</i>                                     | <i>nūnu</i> , "fish"; also employed as determinative after names of fish.<br><i>haldku</i> , "to be destroyed".   |
| 322. |      | <i>gug</i>                                    |   |
| 323. |      | <i>sik, sīk; sīk; zik;</i><br><i>pik, pīk</i> |   |
| 324. |      |   | <i>hammanu</i> , "quarter of heaven".   |
| 325. |      | <i>fu</i>                                     | <i>šklw</i> , "shekel".   |
| 326. |      |   | <i>krw</i> , "king".  |
| 327. |      | <i>ša, gar</i>                                | (1) <i>šakānu</i> , "to set".<br>" (2) <i>šiknu</i> , "image; construction".<br>" (3) <i>akālu</i> , "food".<br><i>makkru</i> , "property, possessions".<br><i>kuduru</i> , "service, vassalage".<br><i>buza</i> , "property, possessions". |

|      | Sign  | Syllabic values | Ideograms  |
|------|---|-----------------|--|
|      |   |                 |   , <i>mešrū</i> , "wealth, possessions".<br>  , <i>šuknu</i> , "governor".<br>  , <i>haštu</i> , "sceptre". |
| 328. |  | <i>ia</i>       |    , <i>Igigi</i> , the spirits of heaven.  |
| 329. |  | <i>aš</i>       |  |

## LIST OF NUMERALS.

1.  *išēn*, fem. *iškēnit*, "one"; *edu*, fem. *iltu*, "one"; *mašrū*, fem. *mašrītu*, "first".
2.  *šinā*, fem. *šittā*, "two"; *šanū*, fem. *šanūtu*, "second".
3.  *[šalašū]*, fem. *šalaštu*, *šalallu*, *šelaltu*, "three"; *šalšu*, fem. *šalultu*, "third".
4.  } *arba'u*, *irba'*, fem. *irbitti*, *irbitta*, "four"; *ribū*, "fourth".  

5.  *[hamšu]*, fem. *hamiltu*, "five"; *hanšu*, *haššu*, "fifth".
6.  *[šišū]*, fem. *šišit*, "six"; *šišu*, "sixth".
7.  } *siba*, *sibi*, fem. *sibittu*, "seven"; *sibū*, "seventh".  

8.  } *[samānu]*, "eight"; *samnu*, *samānū*, "eighth".  

9.  } *[hišū]*, fem. *hišū*, "nine"; *hišū*, "ninth".  




|           |  |           |                           |
|-----------|--|-----------|---------------------------|
| 10. <     | [cāra], fem. cārta (constr. st. cārī), "ten"; cārā, "tenth". |           |                           |
| 11. <     | [iśān cāra], fem. iśān cārī, "eleven".                       |           |                           |
| 12. <     | "twelve".  | 13. <     | "thirteen".               |
| 14. <     | "fourteen".  | 15. <     | "fifteen".                |
| 16. <     | "sixteen".   | 17. <     | "seventeen".              |
| 18. <     | "eighteen".  | 19. <     | "nineteen".               |
| 20. <     | cārā, "twenty".  | 30. <     | śulāśā, śelāśi, "thirty". |
| 40. <     | arbā, irbā'ā, irbā, "forty".                                 | 50. <     | haśā, "fifty".            |
| 60.       | śaśā, "sixty".   | 70.  <    | "seventy".                |
| 80.  <<   | "eighty".  | 90.  <<<  | "ninety".                 |
| 100.  <<< |  |           |                           |
| 100.  <   | "hundred".   | 200.    < | "two hundred".            |
| 1000.  <  | "thousand".  | 2000.   < | "two thousand".           |

FRACTIONS:  $\frac{1}{2}$ , *niśā*, "half";  $\frac{1}{3}$ , *śaśānu*, *śaśānu*, "third";  $\frac{2}{3}$ , *śaśānu*, "two thirds";  $\frac{1}{6}$ , *parā*, "five sixths".

## LIST OF DETERMINATIVES.

|     |   |
|-----|---|
| →+  | determinative before names of deities. <sup>1</sup> |
|     | " " male proper names.                              |
| ⌢   | " " female proper names.                            |
| ×   | " " { (1) names of countries.                       |
|     | " " { (2) names of mountains.                       |
| ≡≡≡ | " " names of tribes and professions.                |
| →≡  | " " names of cities.                                |
| ≡→  | " " names of rivers.                                |

1. For examples illustrating the use of the determinatives, see above, pp. XXXIX ff.

𣎵, determinative before names of trees, woods, and wooden objects.

𣎵, " " names of plants.  
 𣎵, " " names of stones.  
 𣎵, " " names of stuffs and garments.  
 𣎵, " " names of wools and woolen stuffs.

𣎵, " " names of vessels.  
 𣎵, " " names of some of the larger animals.

𣎵, " " words for sheep.  
 𣎵, " " words for some parts of the body.

𣎵, " " names of the months.  
 𣎵, " " names of stars and planets.

𣎵, " after names of places.

𣎵, " " names of birds.

𣎵, " " names of fish.

𣎵 } determinatives after numbers.

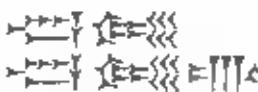


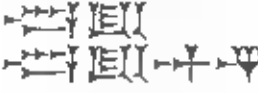


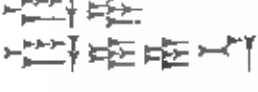
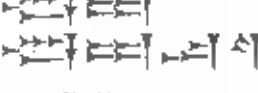
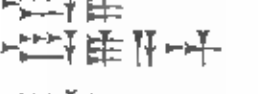
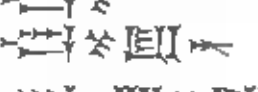

𣎵 } determinatives after numbers, and measures.

𣎵, 𣎵, 𣎵, 𣎵, 𣎵, signs for the plural.



















































































































## LIST OF IDEOGRAMS FOR THE MONTHS.

I. 𣎵 𣎵 𣎵 } *Nisannu, Nisan.*







II. 𣎵 𣎵 𣎵 } *Airtu, Iyyar.*

|       |   |  |
|-------|---|--|
| III.  |    | } <i>Simānu, Sivan.</i>  |
| IV.   |    | } <i>Du'āzu, Dīzu, Tammuz.</i>   |
| V.    |    | } <i>Abu, Ab.</i>  |
| VI.   |    | } <i>Ululu, Elul.</i>  |
| VII.  |    | } <i>Tisrītu, Tisri.</i>   |
| VIII. |    | } <i>Arahšamnu, Marcheswan.</i>  |
| IX.   |    | } <i>Kislimu, Kislev.</i>  |
| X.    |    | } <i>Tebētu, Tebet.</i>  |
| XI.   |   | } <i>Šubātu, Sebat.</i>  |
| XII.  |  | } <i>Adduru, Adar.</i>   |
| XIII. |  | } <i>arḫu maḫru ša Addari</i> (also termed <i>arḫu maḡrū ša Addari</i> , and <i>Addaru arḫū</i> ), the second Adar or intercalary month. |



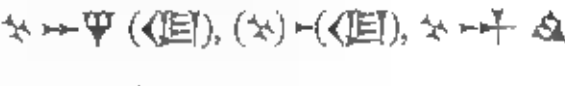
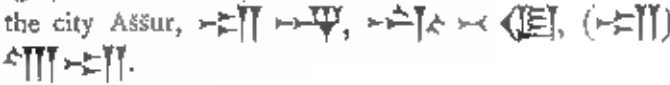






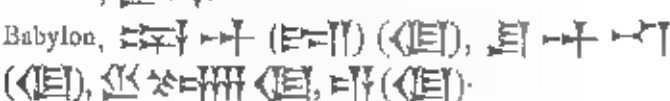

## LIST OF IDEOGRAMS FOR THE PRINCIPAL DEITIES.

- Anu*, the god of heaven, usually written     
*the A-num.* <sup>1</sup>
- Bēl*, the god of the earth and of mankind,      
(frequently written   );  .
- Ea*, the god of the abyss and of hidden wisdom, written  
    , *the E-a*. Another name of Ea is    
   , *the Na-dim-mud*.
- Sin*, the Moon-god,     (frequently written  
  );    . Another name of Sin is  
*Nannaru*,    .
- Šamaš*, the Sun-god,  .
- Rammānu*, the Storm-god,   ; ( ) .
- Marduk*, Merodach, the god of Babylon,    ;     .
- Nabū*, Nebo, the god of Borsippa,    (frequently  
written  );  .
- Ninib*, a god of solar character,    , *the Nin-ib*;  
( )  . Another name of Ninib is *Ulgallu*,    
    (or    ).
- Nergal*, the god of battle,  .
- Gibil*, the Fire-god,     .
- Nusku*, a form of the Fire-god,   .
- Uru*, the Plague-god,    .
- Aššur*, the national god of Assyria, (  );    .
- Ištar*, the goddess (1) of love, (2) of battle,      
(frequently written    ),     .
- Bēlī*, the spouse of Bēl,    .

1. A few names that  written phonetically are here included.

- Damkina*, the spouse of Ea, written   
*in* *Dam-ki-na*.
- Ai*, the spouse of Šamaš, written , *in* *Ai*.
- Ba'u*, the spouse of Ninib, .
- Allala*, the goddess of the Under-world, .
- Igigi*, the spirits of heaven, .
- Anunaki*, the spirits of earth, written ,  
*in* *A-nun-na-ki*.

# LIST OF IDEOGRAMS FOR THE PRINCIPAL COUNTRIES, CITIES AND RIVERS.

- Akkadā*, Northern Babylonia, .
- Arbu'ilu*, Arbela, .
- Aššur*, Assyria, .
- Aššur*, the city Aššur, .
- Elamtu*, Elam, .
- Eridu*, Eridu, .
- Idiqlat* } the Tigris,   
*Diqlat* }
- Uru*, Ur, .
- Uruk*, Erech, .
- Urarḫu*, Armenia, .
- Bābīlu*, Babylon, .
- Diqlat* see *Idiqlat*.
- Kūtā*, Cuthah, .

*Lagaš*, - the ancient Širpurla, >𐎶𐎵 𐎶𐎵 >𐎶𐎵 𐎶𐎵.

*Larsam*, Larsam, 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵.

*Ninna*, { Nineveh, 𐎶𐎵𐎶𐎵 𐎶𐎵.

*Ninā*,

*Nippur*, Nippur, >𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵, >𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵.

*Sippar*, Sippar, 𐎶𐎵 𐎶𐎵 >𐎶𐎵𐎶𐎵 𐎶𐎵.

*Purātu*, Euphrates, 𐎶𐎵 𐎶𐎵 𐎶𐎵 >𐎶𐎵.

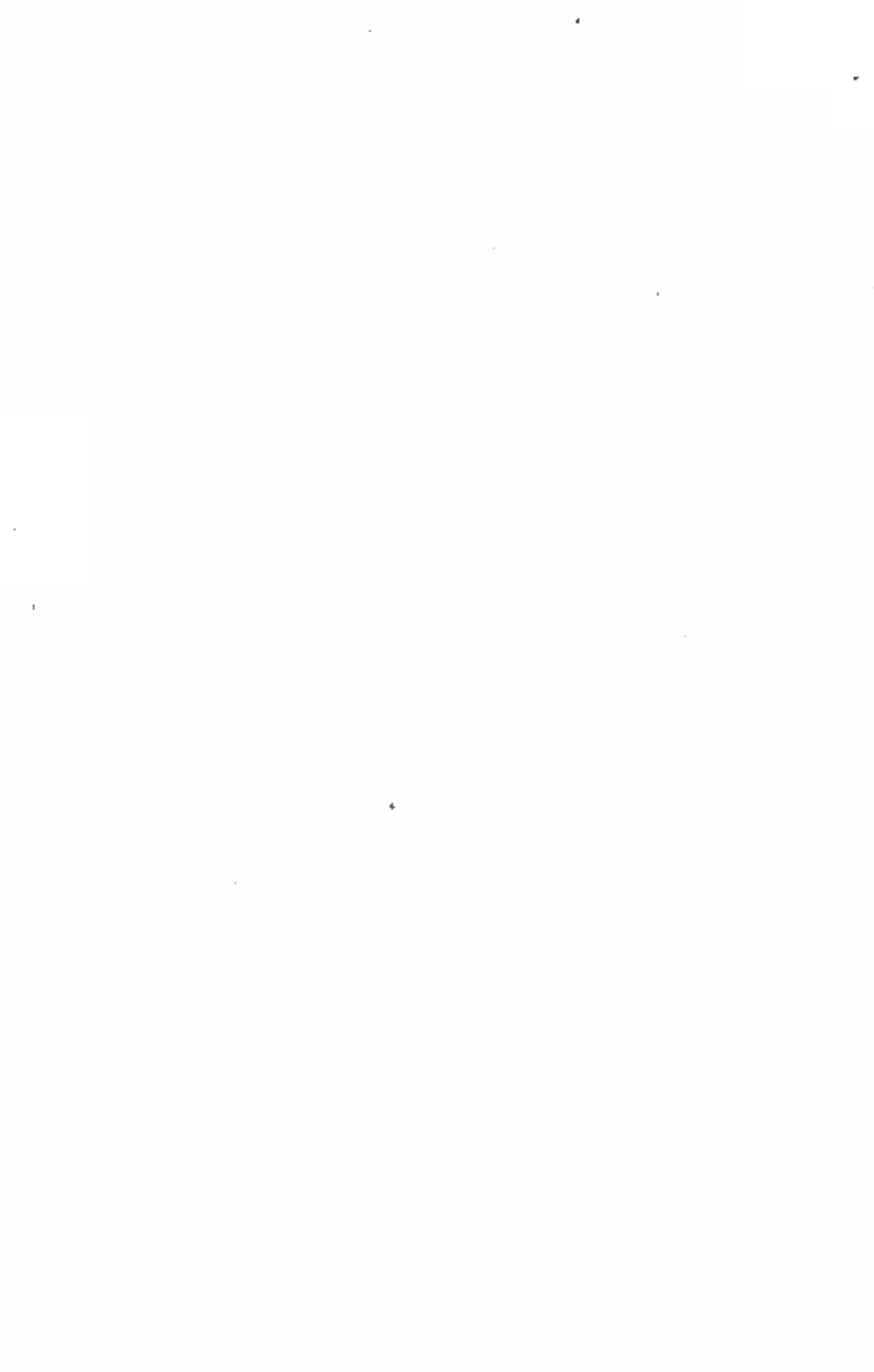
*Šumir*, Southern Babylonia, 𐎶𐎵 𐎶𐎵𐎶𐎵 (or >𐎶𐎵) >𐎶𐎵𐎶𐎵,  
(\*) >𐎶𐎵𐎶𐎵 𐎶𐎵.



# TEXTS





WITH INTERLINEAR TRANSLITERATION AND  
TRANSLATION










# NAMES AND TITLES OF EARLY BABY- LONIAN AND ASSYRIAN KINGS.





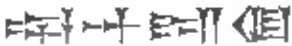
## I. Sargon of Agade, about 3800 B. C.



  
*Sar - ga - ni - sar - ali*      *sar*      *A - ga-*  
*Šargani - sar-ali,*      *king*      *of Aga-*  
  
*de Ki*  
*de.*

## II. Narām-Sin, about 3750 B. C.



  
*Nu - ra - am - lin Sin*      *sar*      *ki - iḫ - ra-*  
*Narām - Sin,*      *king*      *of the four*  

  
*tim*      *ar - ba - im*  
*quarters.*

## III. Hammurabi, king of Babylon, about 2200 B. C.





  
*Ha - am - mu - ra - bi*      *šarru*      *dānuu*      *sar*  
*Hammurabi,*      *the mighty king,*      *king*  
  
*Babilu Ki*  
*of Babylon.*

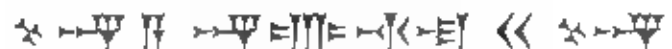
## IV. Šamši-Rammān, of Assyria, about 1820 B. C.

  
*m Šam - ši - ilu Rammān*      *iššakku*      *Aššur*      *mār*  
 Šamši-Rammān,      ruler of Aššur,      son


  
*Is - me - ilu Da - gan*      *iššakku*      *ilu A - šur*  
 of Išme-Dagan,      ruler of      Aššur.


## V. Pudi-ilu, king of Assyria, about 1350 B. C.

  
*m Pu - di - ilu šar mātū Aššur apil ilu Bēl - nīrari šar*  
 Pudi-ilu,      king of Assyria, son of Bēl-nīrari, king


  
*mātū Aššur apil Aššur-uballiṣ šar mātū Aššur*  
 of Assyria, son of Aššur-uballiṣ,      king of Assyria.


## VI. Rammān-nīrari I, king of Assyria, about 1325 B. C.

  
*m Rammān-nīrari šar mātū Aššur apil Pu - di - ilu šar*  
 Rammān-nīrari, king of Assyria, son of Pudi-ilu,      king

  
*mātū Aššur*  
 of Assyria.

## VII. Šalmaneser I, king of Assyria, about 1300 B. C.

  
*m ilu Šalmānu-ašaritu šar kiššati apil Rammān-nīrari*  
 Šalmaneser,      king of the world, son of Rammān-nīrari,

  
*šar kiššati*  
 king of the world.

VIII. Merodach-Baladan I, king of Babylonia, about 1200 B. C.

𐎠𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵  
*ilu Marduk - apil - iddina(na) šar kiškati šar*

Merodach-Baladan, king of the world, king

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*Šumīri Ki Akkadī mār Me - li - ši -*

of Sumer (and) Akkad, son of Meli - ši -

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*hu šar Bābili Ki hipli*

hu, king of Babylon, descendant

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*Ku - ri - gal - zu šarri la ša - na - an*

of Kurigalzu, ■ king without equal.

IX. Nebuchadnezzar I, king of Babylonia, about 1150 B. C.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
*ilu Nabū-ku-dur - ri - ušur rubā na - a - du na-*

Nebuchadnezzar, the prince, exalted (and)

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
*as - hu ši - il Bābili Ki e-til*

magnificent, offspring of Babylon, the lord

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
*šaryāni Ki iškku har-du šakkanakku*

of kings, the courageous ruler, governor

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵  
*an Eridu ilu Šamas māli-šu*

of Eridu, the ■ of his land.

X. Tiglath-Pileser I, king of Assyria, about 1100 B. C.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*" Tukulti(h) - apil - E - šar - ru šar mltu Aššur apil*


Tiglath-Pileser, king of Assyria, son

  
*m Aššur - reš - i - ki sar matu Aššur apil m An - luk -*  
 of Aššur-reš-i-ki king of Assyria, son of Mutak-

  
*kil - lu Nusku sar matu Aššur*  
 kil - Nusku, king of Assyria.


INSCRIPTION FROM A CYLINDER OF HAMMURABI, KING OF BABYLON, ABOUT 2200 B. C.

[Brit. Mus., No. 12315.]


Col. I, 1.   
*Ha-am - mu - ra - bi šarru dannu šar*  
 Hammurabi, the mighty king, king

  
*Bābili<sup>KI</sup> šar ki - iṣ - ra - tim*  
 of Babylon, king of the four

5.   
*ar - ba - im ba-ni ma-tim šarru ša*  
 quarters, the founder of the land, the king whose

  
*iṣ - ṣa - tu - šu a - na šī - ir in Šamaš u*  
 deeds unto the heart<sup>1</sup> of Šamaš and

  
*in Marduk ša - ba a - na - ku dūru ša*  
 Marduk are well-pleasing, am I. The wall of

  
*Sippar<sup>KI</sup> in e - pi - ri ki-ma sa -*  
 Sippar with earth like a

1. Literally "flesh".

tu - im<sup>1</sup>      ra - bi - im      ri - ši - šu      lu - u-  
great mountain      its summit      I

ul - li      ap - pa - ra - am      lu - uš - ta - aš - bi-  
raised.      With a swamp      I surrounded

ir - šu<sup>2</sup>      naru . . . . . a - na      Sippar<sup>KI</sup>  
it.      The canal . . . . . to      Sippar

lu - aš - ri - a - am - ma<sup>3</sup> kar      šu - ul - mi - im  
I dug out and      a wall      of safety

Col. II, 1. lu - u - um - mi - su<sup>4</sup>      Ha - am - ma - ri-  
I erected for it.      Hammura-

bi      ba - ni      ma - lim      šarru      ša      ip - ša - tu - šu  
bi, the founder of the land, the king whose      deeds

5. a - na      ši - ir      in Šamaš      u      in Marduk      ja-  
unto      the heart of Šamaš      and      Marduk      are well-

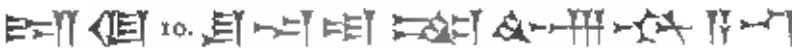

ba      a - na - ku      Sippar<sup>KI</sup>      u      Bābi-  
pleasing,      I,      Sippar      and      Baby-

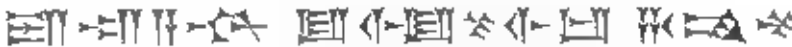


1. sa-tu-im = šadūm, i. e. šadi with the mimation.




2. III 2, fr. saḫru.

3. I 1, fr. šaru.






4. lu-u-um-mi-su = lummid-su II 1, fr. emēdu.

 10.   
*li ki*      *šu - ba - at*      *ne - iḫ - tim*      *a - na*  
 lion      in ■ peaceful habitation



    
*dārā-a-tim*      *lu - u - se - ši - ib*      *Ḫa - am - mu*  
 continuously      I caused to dwell.      Hammu-

  15.   
*ra - bi*      *mi - gi - ir*      *ilu Šamaš*      *na - ra - am*  
 rabi,      the darling      of Šamaš      the beloved

    
*ilu Marduk*      *a - na - ku*      *ka*      *iš - tu*      *u - uni*      *ši-*  
 of Marduk      am I. That which from      days      of

    (?) 20.   
*a - tim*      *šarru*      *in*      *šarri - šu*      *la ib-*  
 old      no king      for      his king      had

      
*ni - u*      *a - na*      *ilu Šamaš*      *be - ili - ia*      *ra - bi - iḫ*  
 built,      for      Šamaš      my lord      gloriously

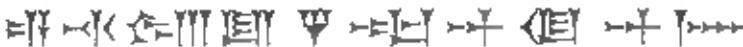
   
*lu - e - pu - uš - šu - um*  
 have I accomplished.





THE  
MEMORIAL TABLET OF RAMMĀN-NIRARĪ I,  
KING OF ASSYRIA, ABOUT 1325 B. C.



[Brit. Mus., No. 12117.]

1.   
*ni ila Rammān-nirari rubū el - lu si - maṣ ili*  
 Rammān-nirari, the illustrious prince, adorned by god,

2.   
*e - li - el - lu ša - ka - an - ki ilāni<sup>1</sup>*  
 the ruler, the viceroy of the gods,

3.   
*ma - ki - in ma - ha - zi ni - ir dāp-nu - ti*  
 the founder of cities, the destroyer of the

4.   
*tem - ma - an Kaš - ti - i Ku - ti - i Lu - lu-*  
 mighty hosts of the Kassī, the Kutī, the Lulu-

 5.   
*me - i u Šu - ba - ri - i mu - hi - ip kul-*  
 mī, and the Šubari, annihilator of

 6.   
*la - at na - ki - ri e - liš u šap - liš*  
 all foes above and below,<sup>1</sup>

1. That is, around the Upper and the Lower Sea, *i. e.*, Lake Van and Lake Urumiyah.

𐎠𐎢𐎵 𐎠𐎢𐎵 7. 𐎧 𐎧 𐎠𐎢𐎵 𐎧 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*da - iš mālati - šu - nu iš - lu Lu - up - di*  
 trampling down their lands from Lupdu

𐎠𐎢𐎵 𐎧 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 8. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*u matu Ra - pi - ku a - di E - lu - ha - at*  
 and Rapiḫu up to Eluḫat,

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎧 𐎠𐎢𐎵 9. 𐎧 𐎠𐎢𐎵 𐎠𐎢𐎵  
*ša - bi - it ki - šat ni - šī mu - ra - piš*  
 {who has taken} hosts of men, who has enlarged  
 {possession of}

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 10. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*me - iš - ri u ku - du - ri šarru ša napḫar*  
 boundary and frontier, the king for whom all




𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 11. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*ma - al - ki u rubē pi ilu A - nu ilu Aššur*  
 rulers and princes Anu, Aššur,





𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 12. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*ilu Šamaš ilu Rammān u ilu Ištar a - na še -*  
 Šamaš, Rammān and Ištar at his



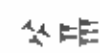

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*pi - šu u - še - ik - ni - šu ša - an - gu - u*  
 feet have forced into submission, the exalted





𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 14. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*ši - ru ša ilu Bēl mār Pu - di - ilu ša -*  
 priest of Bēl, the son of Pudi-ilu, go-

𐎠𐎢𐎵 𐎠𐎢𐎵 15. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵  
*ak - ni ilu Bēl iš - ša - ak - ki ilu Aššur*  
 vernor of Bēl, ruler of Aššur,




16.  *ka - si - id*  *matu Tu - ru - ki - i*  *u*  
the conqueror of Turukī and





17.  *matu Ni - gi - ni - fi*  *a - di*  *pa - af*  *gi - nu - ri - zu*  
Nigimti to its entire extent,








18.  *gi - me - ir*  *ma - al - ki*  *ladi(i)*  *hur-*  
all of (its) rulers, (its) mountains and high-






19.  *la - ni*  *pa - af*  *ku - ti - i*  *ru - pal - li*  
lands, the boundary of the wide-spreading Kutī,





20.  *gu - nu*  *ah - la - me - i*  *su - ti - i*  
the district (?) of the Ahlamī and Suti,

21.  *la - u - ri*  *u*  *ma - la - ti - ku - nu*  
the fauri and their lands,

22.  *mu - ra - piš*  *me - iṣ - ri*  *u*  *ku - du - ri*  
who enlarged boundary and frontier,

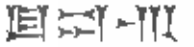




23.  *nar nar*  *su*  *lu*  *Bel*  *nirari* 24.  *kangū*  *an*  
grandson of Bēl-nirari, priest of

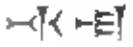



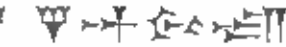
25.  *Ašur - ma*  *la*  *um - ma - an*  *Kaš - ši - i*  *i - ma - ru - ma*  
Ašsur, who the hosts of the Kašši destroyed








 26.   
*u na - ga - ab sa - e - ri - su ka - su*<sup>1</sup>  
 and the whole of his enemies his hand













 27.   
*ik - su - du nu - ra - pis me - is - ri u*  
 conquered, who enlarged boundary and



 28. 

  
*ku - du - ri li - ip - li - pi sa du Assur-*  
 frontier, the great-grandson of Aššur-




 29. 
  
*uballit sarri dan - ni sa sa - an - gu - su*<sup>2</sup>  
 uballit, the mighty king, whose priesthood








 30. 
  
*i - na e - kur - ra - tim ku - tu - rat u*  
 in the temples was glorious and



 31. 

  
*su - lum sarri - li - su a - na ru - ka - li ki - ma*  
 whose royal prosperity unto distant (lands) like



 32. 
  
*šadī(ku) ku - nu nu - si - pi el - la*  
 a mountain was established, who broke up the




 33. 




 34.   
*al matu šu - ba - ri - i ra - pal - ti mu*  
 forces of the wide-spreading Šubarī, who





 35.   
*ra - pis me - is - ri u ku - du - ri e - nu - ma*  
 enlarged boundary and frontier. When



1. *ka-su* = *kaš-su*. — 2. *ša-an-gu-su* = *šangūt-su*.



 46.   
*ar - kaš ūmē plī<sup>1</sup> ruḫū ar - ku - u e - nu-ma*  
 future days let a future prince, when



 47.   
*aš - ru ku - u u - šal - ba - ru - ma e -*  
 that place shall have grown old and fallen



 48.   
*na - ḫu an - ḫu - tu<sup>1</sup> lu - di - iṣ na - ri - ia*  
 into decay, its ruins repair, my tablet,



 49.   
*šu - me šal - ra a - na aš - ri - šu lu - li - ir*  
 the record of my name, into its place let him restore,

 50.   
*ilu Ašsur ik - ri - be - šu i - ša - me ša*  
 so that Ašsur to his prayers may hearken. But whosoever


 51.   
*šu - me šal - ra i - pa - ši - fu - ma šu - um - lu*  
 the record of my name blots out and his own name

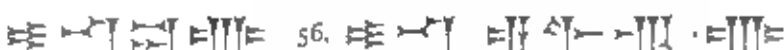
 52.   
*i - ša - lu - ru u lu nu - ri - ia u -*  
 inscribes, or my tablet

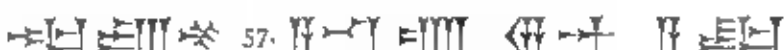
 53.   
*ša - am - sa - ku a - na ša - aḫ - lu - uk - li*  
 conceals, (or) to destruction


 54.   
*i - ma - nu - u a - na mi - lim i - na - du - u*  
 consigns (it), (or) into the stream casts (it),


1. *an-ḫu-su = an-ḫūt-su.*

55.    
*i - na ištāti i - ha - lu - u a - na mi<sup>1</sup>*   
 (or) in the fire burns (it), (or) into the water

56.    
*i - na ~ du - i - nu e - pi - ri u-*   
 throws (it), (or) with earth cov-

57.    
*ka - ta - nu a - na bit ikiliti (?) a - sar*   
 ers (it) up, (or) into a dark chamber where

58.    
*la a - ma - ri u - še - ri - lu - ma i - ša - ka - nu*   
 it cannot be seen brings and places (it),

59.    
*u lu aš - šum ir - ri - ti ši - na - ti - na*   
 or if (anyone) because of those curses<sup>1</sup>

60.    
*na - ka - ra a - ha - a ia - a - ba lim - na*   
 ■ bitter foe, an evil enemy,

61.    
*li - ša - na na - ki - ir - la lu nu - ma*   
 a hostile tongue,<sup>2</sup> or any


62.    
*ša - na - a u - na - a - ru - ma u - ša - ha - zu*   
 other ■ sends and causes (him) to seize (it),


1. That is, the curses that follow those acts.

2. I. e., "a man of hostile tongue, a slanderer."







  
*ki - im - ta - šu i - na māli lu - šal - li - ku*  
 his family in the land may they destroy;

72.   
*na - aš - pu - uš māli-šu ha - la - aš ni - ši-*  
 may the ruin of his land, the destruction of his

  
*šu u ku - du - ri - šu i - na pi - šu - nu*  
 people and of his border at their weighty

  
*kabli lu - ša - am - ma iṣṣu Rammān i - na ri - hi - iṣ*  
 command be decreed; may Rammān with an evil

75.   
*li - mu - li li - ir - hi - su<sup>1</sup> a - bu - bu*  
 downpour overwhelm him, may flood,

76.   
*šāru limnu su - aš - ma-aš - lu te - šu - u*  
 destructive wind, rebellion, hurricane (and)









77.   
*a - šam - šu - lu su - un - ku bu - bu - tu*  
 tempest, want (and) famine,









78.   
*a - ru - ur - lu hu - ša - hu i - na māli-šu lu*  
 drought (and) hunger in his land be









  
*ka - iā - an māl - su a - bu - bi - iš lu - uš-*  
 continuous; on his land like a flood may he<sup>2</sup>

1. *li-ir-hi-su* = *li-riḫi-su* — 2. *I. e.*, Rammān, the storm-god.

 79.       
*ba - i a - na tili u kar - me lu-*  
 plunge down, into mounds and ruins may

         
*li - ir Ho Rammān i - na be - ri - iḥ li - nu - ti*  
 Rammān convert (it), with a destructive bolt

    80.      
*māt - su li - ib - ri - iḥ araḥ nu - hu - ur*  
 his land may he blast. The month of homage (?)

         
*ilāni pī ūmu XX KAM li - mu m Šulmānu-*  
 to the gods, 20th day, eponymy of Šulmānu-

   
*Karradu*  
*Karradu.*

THE HUNTING-EXPEDITIONS OF TIGLATH-  
PILESER I, KING OF ASSYRIA, ABOUT  
1100 B. C.

[From a cylinder in the British Museum, No. 12176.]

1. 

<sup>m</sup> *Tukulti(ti)* - *apil* - *E* - *sar* - *ra* *idlu* *har* - *du*

Tiglath-pileser, the valiant hero,

2. 

*lu* - *me* - *iḫ* <sup>iḫ</sup> *haḫḫa* *lu* - *a* *sa* - *na* - *an* *mu* -

who holds a sceptre without equal, who



*gam-mu* - *ru* *mu* - ' - *ur* *ḡi* - *ri* <sup>ḫu</sup> *Nin* - *ib*

exercises lordship over the field. Ninib



<sup>u</sup> *and* <sup>ḫu</sup> *Nergal* *kakḫe* *pl-xu-nu* *is* - *su* - *te*

and Nergal their terrible weapons




<sup>u</sup> *and* <sup>iḫ</sup> *kaḫal* - *su* - *nu* *ḡi* - *ir* - *ta* *a* - *na*

and their exalted bow to







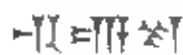
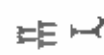
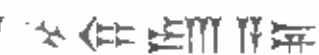

*i* - *di* *bḫu* - *ti* - *ia* *iš* - *ru* - *ku* *i* - *na*

my lordly power have presented. At









 8. 
  
*si - ḫir*      *ilu Nin - ib*      *rā'imī - ia*      *IV bu - ḫal*  
 the bidding      of Ninib,      who loveth me,      four male




 9.   
*rīmāni pl.*      *dan - nu - te*      *lu - tu - ru - te*      *i - na*  
 wild oxen,      strong (and) mighty,      in




 10.   
*ḥu - rib - te*      *i - na*      *mātū Mi - ia - a - ni*      *u*  
 the desert      in      the land of Mitāni      and





  
*i - na*      *ahu A - ra - si - ḫi*      *ḫa*      *pa - an*  
 in      Araziki,      which      is before






  
*mātū Ha - at - te*      *i - na*      *lu ḫaṭṭi - ia*      *dan - na - te*  
 the land of the Ḫatti,      with      my strong bow,





  
*lu - ḫu - ud*      *parzilli*      *u*      *mul - mul*  
 my spear of iron      and      my


 13. 
  
*li - ia*      *zaḫ - tu - te*      *na - piš - ta - ḫu - nu*  
 sharp darts      I


 14. 
  
*u - ṣiḫ - ti*      *maṣḫe pl. - ḫu - nu*      *ḫarnē pl.*  
 slew.<sup>1</sup>      Their hides,      their


 15. 


  
*lu - nu*      *a - na*      *ali - ia*      *lu A - sur*      *ub - la*  
 horns      to      my city      Aššur      I brought.

1. Literally, "their life I brought to an end."







# INTRODUCTION TO THE ANNALS OF AŠŠUR- NĀŠIR-PAL, KING OF ASSYRIA, 884—860 B. C.

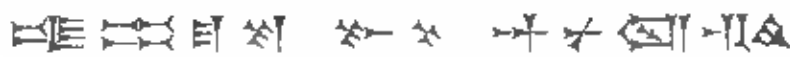
[From the stele No. 847 and paper squeezes ■ the British Museum.]


1.   
*ana in Nin - ib giš - ri dan - dan - ni širi*  
 To Ninib, the powerful, the strong, the exalted,

  
*ašarid ilāni<sup>pl</sup> ḫardu ḫar - hu*  
 the chief of the gods, valiant, mighty,






  
*giš - ma - lu ša ina taḫāzi lā iš - ša - na - un*  
 perfect, whose onslaught in battle cannot be





  
*li - bu - lu aplu riš - tu - u ḫa - šal*  
 equalled, the son of highest rank, destroyer of







  
*tum - hu - ma - te<sup>1</sup> bu - kur lu Nu - dim - mud*  
 opposition, first-born of Nudimmud,






  
*ḫarrad lu Igigi li'u ma - lik ilāni<sup>pl</sup>*  
 hero of the Igigi, the mighty, prince of the gods,






1. The form *tuk-ma-te* occurs as a variant reading.



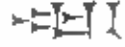


 *i - lil - ti*    
  *E - kur*    
  *mu - kil*    
  *mar - has*    
 3.  *šamē(e)*  
 offspring     of Ekur, who holds     the bolt     of heaven

 *u*    
  *irḡitim(tim)*    
  *pi - tu*    
  *naḫ - be*  
 and     earth,     who opens     the depths,

 *ka - bi - si*    
  *irḡitim(tim)*    
  *rapašiti(t)*    
  *ilu*    
  *ša*    
  *ina*  
 who treads     the broad     earth,     the god     without





 *ba - lu - šu*    
  *purussē pi*    
  *šamē(e)*    
  *irḡitim(tim)*    
  *lā*  
 whom     the decisions     of heaven     (and) earth are not

 *ipparašsu(su)*    
 4.  *nu - nir - bu*    
  *ik - du*    
  *ša*    
  *la - a*  
 decided,     the destroyer,     the strong,     the com-


 *e - nu - u*    
  *ki - bil*    
  *pi - šu*    
  *ašarid*    
  *kibraṭi pi*  
 mand of     whose mouth is not void,     chief     of the four quarters,


 *na - din*    
  *in hašti*    
  *u*    
  *purussē*    
  *ana*    
  *nap - har*    
  *kal*  
 giver of     sceptre and     decision     unto the whole of     all

 *alāni*    
  *gu - gal - lu*    
  *šam - ru*    
 5.  *ša*    
  *la - a*  
 cities,     the ruler,     the violent,     the com-

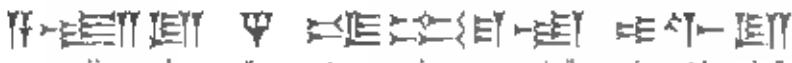
 *ut - tak - ka - ru*    
  *si - ḫir*    
  *šap - ti - šu*    
  *li'ū*  
 mand of whose lips is not altered,     the mighty,




  
*rap - šu      abkal      ilāni<sup>1</sup>      mu - tal - lu      ūt*  
 the great, spokesman of the gods, the exalted, Ut-

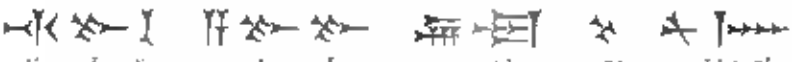
  
*gallu      bel      bel(e)      ša      kip - pal      šamē(e)*  
 gallu,<sup>1</sup> lord of lords, whose hand the ends of heaven


6.   
*iršitum(tu)      ku - taš - šu      paḫ - du      šar      lum - ḫa - ri*  
 (and) earth controls, king of the battle,

  
*a - li - lu      šu      tum - ku - ma - tu<sup>2</sup>      i - pi - lu<sup>2</sup>*  
 strong one, who opposition has conquered,

  
*šu - ul - lu - fu      giṭ - ma - lu      bel      naḫ - be*  
 triumphant, perfect, lord of the depths and

  
*tāmalī<sup>1</sup>      iz - su      la      pa - du - u      ša*  
 the oceans, terrible, unsparing, whose

  
*li - bu - šu      u - bu - bu      sa - piṇ      māṭ      naḫirē<sup>1</sup>*  
 onslaught is the deluge, who overwhelms the land of enemies,

  
*mu - u - šamī - ḫil      tar - gi - gi      ilu      šar - ḫu*  
 who overthrows the wicked, a powerful god,

1. A name or title of the god Ninib.

2. *tuk-ma-tu* occurs as a variant reading.

3. 1 1, Pret. fr. *bēlu*.

𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 8. 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵  
*ša la e - nu - ■ mil - lik - šu nu - ur šamē(e)*  
 whose counsel is not void, the light of heaven

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*iršim (līm) muš - par - du ki - rib apsi*  
 (and) earth, who gives light to the depth of the abyss,

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*nu - ah - bil līm - nu - ti mu - šak - niš la*  
 who annihilates the wicked, who brings to subjection the

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*ma - gi - ri mu - šal - liš sa - ia - a - ri ša ina*  
 disobedient, who destroys foes, whose name in


[𐎶𐎵𐎶𐎵] 𐎶𐎵𐎶𐎵 9. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*puḥur ilāni pl šum-šu ilu ma - am - ma la*  
 the assembly of the gods no god can

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*enū (u) ša - iš batāfi ilu rim - nu - u*  
 humble, the giver of life, a merciful god

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*ša si - pu - šu šabu a - šib anu Kal - ši bēli*  
 to whom to pray is good, who dwells in Calah, a

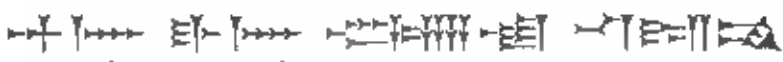
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*rabē(e) bēli - a m Aššur - nāšir - aplu šarru dan - nu*  
 great lord, my lord, [1] Aššur-nāšir-pal [do pray], the mighty king,


10. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*šar kiššali šar la ša - na - an šar kul - lai*  
 king of the world, a king without equal, king of the whole


  
*kīb - rat arba'ū(i) ilu Šum - šu kiš - šat niše pl*  
 of the four quarters, the Sun of the hosts of men,

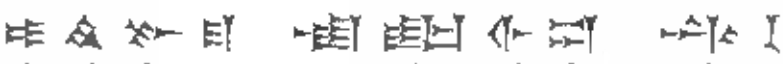
  
*ni - šil ilu Bēl u ilu Nīnīb ni - ra - am*  
 dear to Bēl and Nīnīb, darling of

  
*ilu A - nīm u ilu Da - gan ka - šu - nē*  
 Anu and Dagan, beloved of

  
*ilāni pl rabūti pl šob - tu na - ra - am*  
 the great gods, submissive, the darling of

  
*lūbi - ka rubū(u) me - gir ilu Bēl ka*  
 thy heart, the prince, the favourite of Bēl, whose

  
*šangūt - su eli ilu - ti - ka rabīli (ti)*  
 priesthood unto thy great godhead

  
*i - ti - bu - ma tu - šar - šu - du palā - šu*  
 is good so that thou hast established his reign,

  
*id - lu šar - du ša ina tukultī (ti) Aššur*  
 the valiant hero, who with the help of Aššur

  
*bēli - šu illalaku (ku) ina mal - ki pl ša*  
 his lord proceeds and among the princes of






# THE ENDOWMENT OF THE TEMPLE OF THE SUN-GOD.


From the Tablet of Sippar inscribed in the reign of Nabū-  
apil-iddina, king of Babylon, about 879—853 B. C.

[Brit. Mus., No. 12137.]

1.   
*ita Samaš bēlu rabū(u) a - sib E-babbar-ra*  
Samaš, the great lord, who dwelleth in Ebabbara,

  
*ša ki - riš Sip-par KI ša ina e - ša - a - ti*  
which is in Sippar, which during the troubles

5.   
*u dal - ša - a - ti ša mānu Akkadi KI*  
and disturbances in Akkad

  
*amēlu Su - tu - ■ amēlu nakiru lim - nu ■ - saḥ*  
the Surū, the evil foe, had des-






  
*šu - u u - ḫal - li - šū usurāti pl*  
troyed (and) had cast down the sculptures,





  
*par - šu - šu im - ma - šu - ■ 10. šē - kin - šu u*  
— his statutes were forgotten and his image and









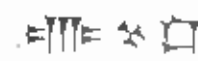










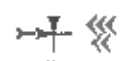
 *ku kīrū*  *irīl (il)*  *Alu - eššu*  *KI*  *3a*  
 garden in the district of Alu-eššu<sup>1</sup>, which is

 *ki - rib*  *Bābili KI* 45.  *a - mi*  *lu Šamaš*  
 in Babylon, to Šamaš






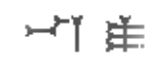
 *iddin-ma*  *pān*  *E-kur-šum-ušabši(šī)*  *šangū*  *Sip-par KI*  
 he gave and to Ekur-šum-ušabši, the priest of Sippar,





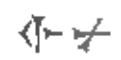
 *ansetu bārū*  *u - šad-gil*  *ar - ka - nu*  *lu Nabū-apil-*  
 the seer, he entrusted (it). Afterwards Nabū-apil-

 *iddina (na)* 50.  *šar*  *Bābili KI*  *ni - hil*  
 iddina, king of Babylon, the elect of

 *lu Marduk*  *na - ram*  *lu A - nim*  *u*  *lu Ea*  
 Marduk, the darling of Anu and Ea,

 *mu - šib*  *lib - bi*  *lu Zarpanitu*  *zi - ik - ru*  
 who rejoices the heart of Zarpanitu, the valiant

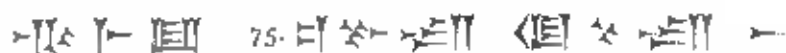
 *šar - du* 55.  *3a*  *ana*  *šarru - li*  *as - mu*  *na - aš*  
 hero, who for kingship is adorned, who bears


 *pū - pa - ni*  *is - si - lim*  *sa - hip*  *anšūn nakiru*  *lim - nu*  
 a terrible bow, who overthrew the evil foe,

1. *Alu-eššu* = "The New City."





  
*ma - ' - du - li it - li main Akkad KI*  
 days with Akkad


  
*ib - me - lu is - hu - su ki - šud - su ina*  
 had been angry (and) had averted his neck, in

  
*palti ina Nabu - apil - iddina(na) šar Bābi-*  
 the reign of Nabū-apil-iddina, king of Baby-

  
*li KI sa - li - ma ir - ši - ma u - saḥ-*  
 lon, had mercy (and) turn-





  
*hi - ra pa - ni-šu u - šur - ti šul - mi - šu*  
 ed his countenance. His image,






  
*šir - pu ša ha - aš - bi šikin-šu u si - ma - ti-šu*  
 . . . . . of . . . . ., his statue and his ornaments





  
*ina e - bir - ti nam Pu - ul - ti ša*  
 on the opposite side of the Euphrates on





  
*bal - ri erēb-Šamši in - na - mir - ma*  
 the western bank were found and

  
*m ina Nabū-nādin - šum šungū alu Sip-par amēta bārū ina*  
 Nabū-nādin-šum, the priest of Sippar, the seer, of



 90. 
  
*ser*      *Ekur-šum-ušabši(ši)*      *sangū*      *an Sip-par*  
 the seed of      Ekur-šum-ušabši,      the priest of      Sippar,



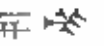





  
*amēlu bārū*      *usurti*      *gal - mi*      *šu - a - tum*      *in Nabū-*  
 the seer,      that image      to Nabū-








  
*apil - iddina(na)*      *šurri*      *bēli-šu*      *u - kal - lim - ma*  
 apil-iddina,      the king, his lord,      showed and


 95. 

  
*Nabū-apil-iddina(na)*      *šar*      *Bābili ki*      *ša*  
 Nabū-apil-iddina,      king of      Babylon,      who



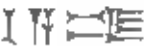




  
*epēš(eš)*      *gal - mi*      *šu - a - tum*      *ka - bu - šum - ma*  
 the preparation      of such an image      had commanded him and


 100. 

  
*šu - ud - gu - lu*      *pa - nu - uš - šu*      *gal - mu*      *šu - a - tum*  
 entrusted      to him,      that image




  
*i - mur - ma*      *pa - nu - šu*      *ir - ti - šu*      *i - te - li - iš*  
 beheld and his countenance      was glad      (and) joyful was




  
*kab - ta - as - su*<sup>1</sup>      *ana*      *epēš(eš)*      *gal - mi*  
 his spirit.      To the restoration      of that




 105.   
*šu - a - tum*      *u - zu - un - šu*      *iḫ - šī - ma*      *ina*  
 image      his attention      he turned and      with


1. *kab-ta-as-su* = *kabtat-su*.

  
*ni - me - ki*    *ša*    *ilu*    *E - a*    *ina*    *ši - pir*    *ilu* *Nin-*  
 the wisdom    of    Ea,    with the craft of    Nin-

  
*igi-nangar-bu*    *ilu*    *Guškin*    -    *banda*    *ilu* *Nin-*  
*igi-nangar-bu,*    *Guškin-banda,*    *Nin-*


  
*kur-ra*    *ilu*    *Nin-zadim*    *ina*    *hūrāši*    *ru - uš - ši - i*  
*kurra*    (and) *Nin-zadim* with    sumptuous gold (and)


110.   
*abnu ukūi*    *ib - bi*    *ša - lam*    *ilu* *Šamaš*    *bēli*    *raḫi*  
 bright lapis lazuli    the image of    Šamaš, the great lord,

  
*ki - niš*    *u - kan - ni*    *ina*    *te - liš - ti*    *ša*  
 he carefully    prepared.    With    the purification    of

  
*ilu*    *E - a*    ■    *ilu* *Marduk*    115. *ma - hur*  
*Ea*    and    *Marduk*    before

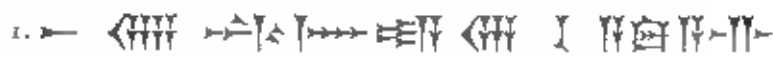
  
*ilu* *Šamaš*    *ina*    *E - Kar - Za - gin - na*    *ka*    *kikād*  
*Šamaš*    in    *E-Kār-Zaginna*    on    the bank of

  
*naḫa*    *Pu - rat - ti*    *pi - šu*    *im - si - ma*    *ir - ma - a*  
 the Euphrates    his mouth    he washed and    he took up

  
*šu - bat - su*  
 his dwelling (there).

# THE SIEGE OF DAMASCUS BY SHALMAN-ESER II AND THE TRIBUTE OF JEHU, KING OF ISRAEL, 842 B. C.



[From paper squeezes in the British Museum, Nos. 114 a and 114 b.]



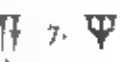

1.   
*ina XVIII paḥ vi - ia XVI šanītu ubru Purātu*

In the 18th year of my reign {for the} time the Euphrates  
 {16th }

2.   
*ē - bir m Ha - za - ' - ilu ša mitta Dimaški*  
 I crossed. Hazael of Damascus

3.   
*a - na gi - biš ummānāši vi - šu* 4.   
 in the multitude of his troops trusted

 5.   
*ma ummānāši vi - šu a - na ma - ' - diš*  
 and his troops in great numbers

 6.   7.   
*id - ka - a šadā Sa - ni - ru ubān šadē(e) ša*  
 he assembled. Saniru, the summit {of the } which  
 {mountains, }

  
*pu - ul šadā Lab - na - na a - na dan - nu - li - šu*  
 {is at the } Lebanon, as his fortress  
 {entrance to }

8.   
*is - kun* *it - li - zu* *am - dah - hi - is*  
 he made. With him I fought;

9. 10.   
*abikša - šu* *aš - kun* *XVI. M* *qābi*  
 his defeat I brought about; 16000 of his

11.   
*ti - du - ki - zu* *ina* *kakke* *u - šam - hit*  
 warriors with weapons I overcame;

12.   
*I. M, I. C, XXI* *iša narkabūti* *IV. C, LXX*  
 1121 of his chariots, 470

13.   
*bi - šal - lu - zu* *it - li* *uš - ma - ni - zu* *i - kim - zu*  
 of his horses together with his camp I took from him.






14.   
*a - na* *zu - nu - ub* *napšāti* *e - li*  
 To save his life he made off;

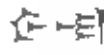



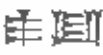

15.   
*arki - zu* *ar - te - di* *ina* *Dī - maš - hi*  
 after him I went; in Damascus


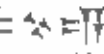





16.   
*ali* *barru - li - zu* *sir - zu* *iša* *kirā*  
 his royal city I besieged him; his plantations







17.   
*ak - his* *a - di* *šadē* *maḥnu* *Iša - u - ra - ni*  
 I cut down. To the mountains of Ha'urani

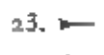
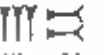




17.   18.     
*a - lik* *alāni pl (ni)* *a - na* *la* *ma - ni*  
 I went ; cities without number



19.       
*a - bul* *a - hur* *ina* *išāli pl* *ašrup(up)*  
 I destroyed, I laid waste, with fire I burnt ;

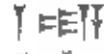






20.        
*šal - lu* *en - nu* *a - na* *la* *ma - ni* *aš - lu - la*  
 their spoils without number I carried off.

21.         
*a - di* *šadē(e)* *kadā* *Ba* *li* *ra* *si*  
 To the mountain of Ba'li-ra'si,

22.        
*ša* *rēš* *tam - di* *a - lik* *ga - lam* *šarru - ti - a*  
 which is at the head of the sea, I went ; my royal image

23.        
*ina* *lib - bi* *aš - hup* *ina* *u - me - šu - ma* *ma - da - lu*  
 there I set up. At that time the tribute

24.         
*ša* *mītu* *šur - ra* *ai* *mītu* *šu - du - na* *ai* *ša*  
 of the Tyrians, the Sidonians (and) of

25.         
*I* *a* *u* *a* *mār* *Hu - um* *ri - i* *am - hur*  
 Jehu, the son of Omri, I received.

1. *šal-la-su-nu* = *šallat-sunu*.

2. I, Pres. fr. *zakāpu*.





*amēlu šu-ud-šaḫē pī-ia*      *amēlu bēl-paḫāti pī*
  
 My officers                      governors

*di-šu-nu aš-kun XXX M, III C niḫē pī*
  
 over them      I appointed;      30,300      people

*aš-šu-ḫa-am-ma ul-lu ku-rib*
  
 I carried away                      from

*alāni pī-šu-nu-ma pihāt alu Ku-...*
  
 their cities      and      in the district of      Ku . . . . .

*aš-aš-bīt*
  
 I settled.

## II. The tribute of Menahem of Samaria and of other princes of Syria and Asia Minor, 738 B. C.

[From paper squeezes in the British Museum, Nos. 115 a-115 e.]

*ma-da-aš-tu ša Ku-ūš-ia-aš-pi*
  
 The tribute      of      Kuštašpi

*alu Ku-um-mu-ḫa-ai Ra-ṣun-*
  
 of Kummuh,                      Rezin



ka - ai<sup>m</sup> U - as - sur - me<sup>maln</sup> Tu - bal - ni  
ka, Uassurme of Tabal,

Uš - hi - il - ti<sup>maln</sup> Tu - na - ai<sup>m</sup> Ur - bal -  
Ušhitti of Arun, Urbal-

lu - a<sup>maln</sup> Tu - ha - na - ai<sup>m</sup> Tu - ha - an - me  
li of Tušana, Tuhamme

Iš - tu - un - da - ai<sup>m</sup> U - ri - im - me - i  
of Ištunda, Urimmē

Iš - ū - ū - na - ai<sup>f</sup> Za - bi - bi - e<sup>šar - rat</sup>  
of Hušimna, Zabihē the queen of

A - ri - bi<sup>maln</sup> hurūtu<sup>kaspu</sup> anaku<sup>parānu</sup>  
Arabia, gold, silver, lead, iron,

mašak<sup>pīri</sup> šinnī<sup>pīri</sup> lu - bul - ti<sup>bir -</sup>  
elephants' hide, ivory, garments of variegated stuffs,

šubatu<sup>kittū</sup> šipatu<sup>ta - kil - lu</sup> šipatu<sup>ar - ga - man - nu</sup>  
cloth, purple wool, crimson wool,



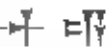

išu<sup>ušū</sup> urkarinnu<sup>uimma</sup> aš - ru<sup>ni - šir - ti</sup>  
ušū-wood, {urkarinnu-} every valuable thing, treasures  
wood








  
*šarru - zu - ti*                      *immarē* <sup>pl</sup>                      *pal - ku - ti*  
 of royalty,<sup>1</sup>                      fat sheep,




  
*ša*                      *šipāti*                      *fl - šu - nu*                      *ar - ga - mu - nu*  
 whose                      fleeces                      with crimson




  
*šar - pal*                      *iṣ - gur*                      *šami(e)*                      *muš - lap - ri - šu - ti*  
 are dyed,                      birds of                      the heaven                      that fly,





  
*ša*                      *a - garp - pi - šu - nu*                      *a - no*                      *ta - kil - le*                      *šar - pu*  
 whose                      wings                      with                      purple                      are dyed,





  
*imēru sišē* <sup>pl</sup>                      *imēru purē* <sup>pl</sup>  
 horses,                      mules,




  
*alpē* <sup>pl</sup>                      *u*                      *ṣi - e - ni*                      *imēru gam-*  
 oxen                      and                      sheep,                      cam-



  
*malē* <sup>pl</sup>                      *f a - na - ka - a - le*                      *a - di*  
 els (and)                      female camels                      with



  
*imēru*                      *ba - ak - ka - ri - šī - na*                      *am - hur*  
                     their foals                      I received.

1. *I. e.*, royal treasures.

2. Ll. 29-36.

### III. The death of Pekah and the accession of Hoshea to the throne of Israel, 734 B. C.

[From paper squeezes in the British Museum, Nos. 116 a, 116 b, 132, 124 a, 124 b, 125 a and 125 b.]

*anu*      *Ga - al - ' - za*      *anu*      *A - bi-*  
 The cities of Gal'za      (and) Abi-

*il - ak - ka*      *za pāl*      *uḏtu Bil - ūu - um - ri - a*  
 lakka,      which <sup>{are on the}</sup><sub>{border of}</sub>      Israel<sup>1</sup>,

. . . . - *li*      *rap - zu*      *a - na*      *si - lir - li - ku*  
 . . . . - *li*      the wide-spreading,      in its whole extent

*a - na*      *mi - gir*      *uḏtu Aššur*      *u - lir - ra*  
 to      the territory of      Assyria      I restored.

*amēlu*      *zu - ud - lakhē*      *pt - ia*      *amēlu bēl - paḥāti*      *pt*  
                                  My officers      as governors

*lī - zu - nu*      *as - kun*      *Hanno*  
 over them      I appointed.

*anu*      *Ha - az - za - al - ai*      *la - pu - au*  
                                  of Gaza      before

1. Literally "Land of the House of Omri".

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*hakkē rī - lu ip - par - di - du - ma a - na*  
 my arms fled and to

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*main šu - nē - ri in - nab - tu an šu - as-*  
 Egypt escaped. Ga-

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 [𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵] 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*zu - lu akšud(uš) makkāra - šu bušā - šu*  
 za I conquered, his property, his possessions,

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*ilāni rī (nī)-šū aš - lu - lu . . . main Bit - šu - nu-*  
 his gods I carried off. . . . The land of Is-

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . . . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*ri - a . . . pu - hur mišē rī - šu a - di*  
 rael . . . the whole of his people together with

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*mar - šī - ti - šu - nu a - na main Aššur a - ra - a*  
 their possessions to Assyria I carried.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*u Pu - ka - šu šarra - šu - nu is - ki - pu - nu*  
 Pekah their king they overthrew and

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*u A - u - šī - ' a - na šarra - ti a - na*  
 Hoshea to the kingship over

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵<sup>1</sup>  
*ali - šu - nu aš - kun*  
 them I appointed.

# EXTRACTS FROM THE ANNALS OF SARGON.

## I. The Fall of Samaria, 722 B. C.

[From Botta, *Monument de Ninive*, vol. IV, pl. 145.]

|                          |                |                 |
|--------------------------|----------------|-----------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵      | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵       |
| <i>ak Sa - me - ri -</i> | <i>al - me</i> | <i>ak - šud</i> |
| The city of Samaria      | I besieged,    | I took.         |

|                            |                |                |                   |
|----------------------------|----------------|----------------|-------------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵   | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵      | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵      | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵         |
| <i>XXVII. M, II. C, XC</i> | <i>nīšē pl</i> | <i>a - šib</i> | <i>libbi - šu</i> |
| 27,290                     | of the people  | that dwelt     | therein           |

|                     |          |                        |            |                        |
|---------------------|----------|------------------------|------------|------------------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵      | 𐎶𐎵𐎶𐎵     | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵              | 𐎶𐎵𐎶𐎵       | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵              |
| <i>aš - lu - la</i> | <i>L</i> | <i>in narkabāti pl</i> | <i>ina</i> | <i>libbi - šu - nu</i> |
| I carried away ;    | 50       | chariots               | from them  |                        |

|                      |          |                          |                         |
|----------------------|----------|--------------------------|-------------------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵       | 𐎶𐎵𐎶𐎵     | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵                | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵               |
| <i>aš - šur - ma</i> | <i>u</i> | <i>šī - il - lu - ti</i> | <i>i - nu - šu - nu</i> |
| I took               | and      | the others               | their share             |

|                         |                                 |                      |
|-------------------------|---------------------------------|----------------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵          | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵                       | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵            |
| <i>u - ša - ši - is</i> | <i>annu šu - ud - šakū - la</i> | <i>eli - šu - nu</i> |
| I caused to take.       | My officer                      | over them            |



|                      |                           |                           |
|----------------------|---------------------------|---------------------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵       | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵                 | 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵                 |
| <i>aš - kun - ma</i> | <i>biṭat</i>              | <i>šarri muš - ri - e</i> |
| I appointed and      | the tribute of the former | king                      |


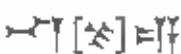


|                               |
|-------------------------------|
| 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵                |
| <i>e - miš - šu - nu - li</i> |
| I laid upon them.             |




## II. Sargon's campaign against Ashdod, 7II B. C.


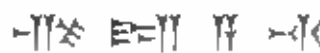

[From Bott, *Monument de Ninive*, vol. IV, pl. 82 and vol. III, pl. 65.]



  
*m A - ri*      *šar*      *ahu*      *As - du - di*  
 Azuri,      king of      Ashdod,




  
*a - na*      *la*      *na - še - e*      *bil - te*      *lib - bu - su*  
 to longer bring tribute in his heart





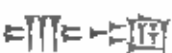







  
*ik - pu - ud - ma*      *a - na*      *šarrūni* <sup>r1</sup> (*m*)      *li - me*  
 planned and to the kings in his neigh-







  
*li - su*      *ši - ra - a - li*      *Assur* <sup>natu</sup> *Ki*  
 bourhood (proposals of) hatred against Assyria




  
*is - par - ma*      *aš - su*      *linuttu* (*lu*)      *e - pu - su*  
 sent. Because of the evil he had done,





  
*eli*      *niše* <sup>r1</sup>      *māli-su*      *be - lu - su* <sup>1</sup>      *u - nak*  
 over the people of his land his rule I chang-




  
*kir - ma*      *A - ḫi - mi - ti*      *a - ḫu*      *ta - tim - su*  
 ed and Agimiti, his twin-brother,




  
*a - na*      *šarru - li*      *eli - su - nu*      *aš - kun*  
 to the kingship over them I appointed.

*amēlu* *Hat - ti - i*      *da - bi - id*      *sa - lip - ti*  
 The Hatti,                      planning                      iniquity,

*be - lu - su*      *i - si - ru - ma* <sup>m</sup>      *la - at - na*  
 his rule                      hated,                      and                      Iatna<sup>1</sup>

*la be - el*      *in kussē*      *ša hima*      *ša - a - in - u - ma*  
 with no claim to      the throne,      who      like                      them

*pa - lah*      *be - lu - tin*      *la*      *i - du - u*      *u - rab*  
 reverence      for authority                      did not know,                      they rais-


*bu - u*      *e - li - su - un*      *i - na*      *ug - gat*  
 ed                      over them,                      In                      the anger of


*lib - bi - ia*      *it - ti*      *in narkabat šēpē<sup>11</sup> - ia*      *u*  
 my heart                      with                      the chariot of my feet      and

*inern*      *bit - hal - lum - ia*      *ša*      *a - šar*      *sa - al - me*  
                     my horses,                      which                      during                      . . . . .

*i - da - ai*      *la*      *ip - par - hu - u*      *a - na*  
 from my side                      do not depart,                      to

1. Vaginant reading: *Ia - ma - ni*,

  
*alu As - du - di ali šarru - ti - šu ši - it - mu-šē*  
 Ashdod, his royal city, in haste


  
*al - lik - ma alu As - du - du alu Gi - im - tu*  
 I went, and Ashdod, Gimtu (and)


  
*alu As - du - di - im - nu al - me akšud(ml)*  
 Asdudimmu I besieged, I conquered.

  
*ilāni P<sup>l</sup> a - šu - bu - ut lib - bi - šu - na ša - a - šu*  
 The gods that dwelt therein, himself


  
*a - di niše P<sup>l</sup> māti-šu šurūšu kaspā*  
 together with the people of his land, gold, silver,

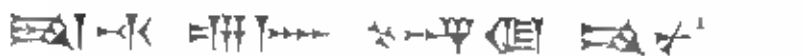
  
*makkūr ekalli-šu a - na šar - lu - ti*  
 the possessions of his palace, as booty

  
*am - nu - šu alāni P<sup>l</sup> šu-me - ti a - na aš - šu - ti*  
 I counted. Those cities anew

  
*aš - baš niše P<sup>l</sup> mātišū hi - šit - ti bātē<sup>lt</sup> - lu*  
 I took, People {from (various) lands,} the prisoners of my hands,

  
*i - na lib - bi a - še - šib<sup>l</sup> amelu šu - ud - kašū - lu*  
 therein I settled ; my officer

  
*amēlu bēl paḥḥāti eli - šu - nu aš - kun - ma*  
 as ruler over them I set and

  
*it - ti niše pi matn Aššur ki am - nu*  
 with the people of Assyria I reckoned (them).

l. IV, 82, ll. 2—13 and III, 65, l. 1 f.

33911

# SENNACHERIB'S INVASION OF PALESTINE, AND THE SIEGE OF JERUSALEM, 701 B. C.

[From a cylinder in the British Museum, No. 12174.]

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*i - na šal - ši gār - ri - ia a - na matu kka-at-ti*  
 In my third expedition to the land of the Hatti



𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*lu at - lik in lu - li - i šar alu Ši-*  
 I went. Luli, king of Si-

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*du - un - ni pul - ši me - lam - me be - lu - ti - ia*  
 don, fear of the splendour of my dominion

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*is - lu - pu - šu - ma a - na ru - uk - ki kabal*  
 overwhelmed and afar off } into the  
 } midst }

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*šum-šum in - na - bū - ma mātu-ku e - mid alu Ši-*  
 of the sea he fled and his land I subdued. Si-

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*du - un - nu rabū(u) alu Ši - du - un - nu šiḫru*  
 don the great, Sidon the less,


  
*alu Bil - zi - it - te* *alu Sa - ri - ip - lu*




Bīt-zitte,

Zarephath,


  
*alu Ma - hal - li - ba* *alu U - lu - u*

Mahalliba,

Usū,



  
*alu Ak - zi - bi* *alu Ak - ku - u* *alāni pl - šu*

Akzib (and)

Akko,

his strong ci-




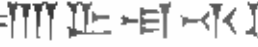


  
*dan - nu - ti* *bil dūrāni pl (m)* *a - šar*

ties,

fortresses,

the places




  
*ri - i - ti* *u maš - ki - ti* *bīt tuk - la - ti - šu*

for pasture

and

watering,

the stations for his troops,








  
*ra - šub - bat* *kakki* *lu Aššur* *bēli -*

the might



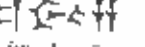

of the arms

of Ashur,

my lord,




  
*is - lu - pu - šu - nu - ti - ma* *ik - nu - šu* *še - pu - u - a*

overwhelmed them, and they submitted at my feet.




  
*lu - ba - ' - lu* *i - na* *lu knsī* *šarru - ti*

Tuba'al

on

the throne of the kingdom



  
*li - šu - nu* *u - še - šib - ma* *biltu man - da - at - lu*

over them

I seated, and

taxes and tribute

be - lu - ti - ia      kut - ti - sam      lu ba - of - lu  
to my dominion,      yearly,      unceasing,

u - kin      ši - ru - ul - lu      za      m Mi - in-  
I fixed      upon him.      Of      Me-

hi - in - nu      alu Sam - si - mu - ru - na - ai  
nahem      of Samsimuruna,

Tu - ba - ' - lu      alu Ši - du - un - na - ai  
Tuba'al      of Sidon,

m Ab - di - li - ' - li      alu A - ru - da - ai  
Abdili'ti      of Arvad,


m U - ru - mil - ki      alu Gu - ub - la - ai      m Mi-  
Urumilki      of Gebal,      Mi-


ti - in - ti      alu As - du - da - ai      m Pu - du - ilu  
tinti      of Ashdod,      Pudu'il


matu Bil - m Am - na - na - ai      m Kam - mu - su - na - ul - bi  
of Beth-Ammon,      Kammusunadbi

matu Ma - ' - ba - ai      m lu Malik - ram - mu  
of Moab,      Malikrammu



  
*malla U - du - um - ma - ai* *šarrāni pl (ni)*  
 of Edom, kings


  
*m.šu Aharri KI ka - li - šu - un ši - di - e*  
 of the Western country, all of them, districts


  
*šad - lu - ti la - mar - ia - šu - nu ka - bil - lu*  
 of broad extent, their rich presents


  
*a - di buši a - na maḥ - ri - ia iš - šu - nim - ma*  
 {together} property before me they carried and  
 with

  
*iš - ši - šu šēpē II - ia u Ši - id - ka - a*  
 kissed my feet. But Šidkā,

  
*šar alu Is - ka - al - lu - ša la*  
 king of Ashkelon, who had

  
*ik - nu - šu a - na ni - ri - ia ilāni pl bil*  
 not submitted to my yoke, the gods {of the}  
 {house}

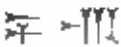



  
*abi - šu ša - a - šu aššat - su mārē pl - šu mārūtī pl - šu*  
 of his father, himself, his wife, his sons, his daughters,





  
*aḫē pl - šu zār bil abi - šu as - su - ka - am - ma*  
 his brothers, the seed {of the} {of his} I carried away, and  
 {house} {father,}










  
*a - na*      *u - ra - aš-šu*      *I brought him.*      *Šarrula-*  
to      Assyria








  
*da - ri*      *mār*      *Ru - kiḫ - ti*      *Šarru - šu - nu*  
dari,      son      of Rukibtu,      their former




  
*maḫ - riš - u*      *eli*      *miše*      *Is - ka - al*  
king,      over      the people      of Ashke-




  
*lu*      *aš - kna - ma*      *na - dan*      *bilti*  
lon      I appointed, and      the delivery      of taxes









  
*kaš - ri - e*      *be - lu - ti - ia*      *e - mid - su - mu*  
(and) presents      to my dominion      I laid on him, that




  
*i - ša - al*      *ap - ša - o - ni*      *i - na*      *me - ti - iḫ*  
he might bear      my yoke.      In      the course



  
*gir - ri - ia*      *Bil - da - gan - na*      *Iḫ*  
of my expedition      Beth-dagon,      Jop-


  
*ap - pu - u*      *Ba - na - ai - bar - ka*  
pa,      Benē-berak,




  
*A - su - ru*      *alāni*      *ša*      *Ši - id*  
Azuru,      cities      of      Šid-

ka - a      ka      a - na      šepēll - ia      ar - hš  
 kā,      which      to      my feet      quickly

la    ik - nu - šu    al - me    akšud(uš)    aš - lu - la  
 had not submitted, I besieged, I captured, I carried off

šal - la - sun      amēn šakkanakkē šl      amēn rušē šl  
 their spoil,      The governors,      princes,

u nišē šl      aš    Am - šar - ru - na      ša  
 and people      of Ekron,      who

m Pa - di - i      šarra-lu-nu      bēl    a - di - i      u  
 Padi,      their king, { who was faithful to } the commands      and

ma-mit    ša    uštu    Aššur    ki    bi - ri - lu    parzilli  
 compact of      Assyria,      into fetters      of iron

id - du - na      a - na      m Ha - za - šī - lu - u  
 had cast and      to      Hezekiah

mštn Ia - u - da - ai      il - di - nu - šu      nak - riš  
 of Judah      had given him — as a foe

a - na      an    šil - li      e - sir - šu      ip - luš  
 in      a dungeon      he imprisoned him, — afraid was

lib - ba - su - ■ sarri āni <sup>pl</sup> (nī) mlu Ašur - su - ri  
 their heart. The kings of Egypt,

amlu šābe <sup>pl</sup> lu kašši lu markabāti <sup>pl</sup> amru sibi <sup>pl</sup>  
 the archers, chariots (and) horses

ša šar mlu Aše - luḥ - ḥi e - mu - ki lu  
 of the king of Ethiopia, forces without

ni - bi ik - te - ru - nim - mu il - li - ku  
 number, they summoned, and they came

ri - su - us - su - un i - na lu - mir - ti  
 to their help. In the neighbourhood

lu Al - la - ku - u el - la - mu - u - a  
 of Eltekeh over against me

si - id - ru šil - ku - mu u - ša - ' - lu  
 (their) line of battle was drawn up ; they cried for

kašši <sup>pl</sup> - su - un i - na takultu (ti) lu Aššur  
 their arms. With the help of Aššur

bili - ia il - li - su - un am - da - ḥi - iṣ - ma  
 my lord with them I fought and

*aš - lu - kau*      *abikta - šu - un*      *amēlu bēl*      *ḫu narkabāti pī*  
 I accomplished      their defeat.      The commander of the chariots

*u*      *mārē pī*      *šar*      *mātū Afu - su - ra - ai*  
 and      the sons of the king      of Egypt

*a - di*      *amēlu bēl*      *ḫu narkabāti pī*      *ša*      *šar*  
 with      the commander of the chariots      of      the king

*mātū Mfe - luḫ - ḫi*      *baḫ - su - su - un*      *i - na*  
 of Ethiopia      alive      in

*ḫabal*      *tam - ḫa - ri*      *ik - šu - da*      *kašā II - mi*  
 the midst of the battle      my hands captured.

*atu*      *Al - lu - ḫu - u*      *atu*      *Ta - am - na - a*  
 Eltekeh      (and) Timnah

*aš - me*      *akšud(uš)*      *aš - lu - lu*      *šal - la -*  
 I besieged, I captured, I carried off      their spoil.

*a - nu*      *atu*      *Am - ḫar - ru - na*      *aḫ - rib - ma*  
 To      Ekron      I drew near and

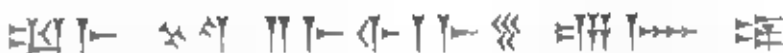
*amēlu šakkanakkē pī*      *amēlu ruḫē pī*      *ša*  
 the governors      (and) princes      who







  
*šu - pi - i      mit - hu - su      zu - uṣ      šipe<sup>II</sup>*
  
 of engines,      the attack      of foot-soldiers,



  
*piḫ - ši      nik - si      u      kal - ban - nu - li*
  
 of mines,      breaches,      and      . . . . .


  
*al - =      akšun(uḫ) II. C. M. I. C. I.      niṣṣe<sup>pl</sup>      ṣiḫru*
  
 I besieged, I captured.      200,150      people,      small


  
*rabū      nikaru      u      sinuṣṣu      imēru ṣiṣe<sup>pl</sup>*
  
 {and}      male      and      female,      horses,





  
*imēru paṛe<sup>pl</sup>      imiṣe<sup>pl</sup>      imēru ḡummaḫe<sup>pl</sup>*
  
 mules,      asses,      camels,






  
*alpi<sup>pl</sup>      u      ṣi - e - ni      lu      la      ul - bi*
  
 oxen      and      sheep      without number



  
*ul - lu      kir - bi - šu - un      u - ša - ḡa - anu - ma*
  
 from      their midst      I brought out and


  
*ṣal - la - tiṣ      an - nu      ša - a - šu      kima      iṣṣur      ḡu - up - pi*
  
 as spoil      I counted.      Him      like      a caged bird


  
*ki - rib      aḫ      Ur - sa - li - im - nu      ali*
  
 within      Jerusalem      his



  
*Sarru - ti - su*      *e - sir - su*      *alu haṣṣāni p<sup>l</sup>*  
 royal city      I enclosed.      Entrenchments




  
*eli - su*      *u - rak - his - ma*      *a - ḥi - e*      *ahulli*  
 against him      I cast up, and, whosoever came forth from the gate



  
*alā - su*      *u - tir - ra*      *ih - ki - bu - si*  
 of his city,      I punished      his sin.






  
*alāni p<sup>l</sup> - su*      *ka*      *aṣ - lu - la*      *ul - lu*  
 His cities,      which      I had taken,      from









  
*ki - rib*      *māti-su*      *ab - tuḥ - ma*      *a - na*      *m Mi - ti*  
 the midst of his land      I separated and      to      Mit-



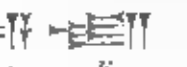




  
*in - ti*      *ḥar*      *alu As - du - di*      *m Pa - di - i*  
 inti      king      of Ashdod,      Padī












  
*ḥar*      *alu Am - ḥar - ru - na*      *u*      *m Šilli - bel*  
 king      of Ekron      and      Šillibēl







  
*ḥar*      *alu Ḥa - ni - ti*      *ad - din - ma*      *u - ḥa*  
 king      of Gaza      I gave and      I di-




  
*aḥ - bir*      *māi - su*      *e - li*      *bilti*  
 minished      his land.      Beside      the


























mah - ri - ti      na - dan      fat - ti - tu - uuz  
 former taxes,      their yearly gift.



  
*man-da - at - lu*      *kat - ri - e*      *be - lu - ti - ia*  
 tribute      (and) presents      to my dominion











u - rad - di - ma      u - kin      gi - ru - us - su - nu  
 I added      and      fixed      upon them.























su - n      <sup>m</sup> hu - za - hi - a - n      pul - hi      me - tam - me  
 As for him,      Hezekiah,      fear      of the majesty

bc = lu = si = in      is = hu = pu = lu = ma      amelu      Ur = hi  
of my dominion      overwhelmed him and      the Urbi
























and his trusty warriors, whom to

du - na - an      nu    Ur - sa - li - im - in

strengthen                      Jerusalem

ali      surru - li - tu      u - xe - ra - bu - ma      ir - fu - u  
 his royal city      he had brought in.      desert-






*ed.*                      *With*                      *30*                      *talents of*



|               |                 |                           |          |                |
|---------------|-----------------|---------------------------|----------|----------------|
| 𐤀𐤍𐤁𐤏          | 𐤍𐤏𐤁𐤏𐤁𐤏          | 𐤎𐤏𐤁𐤏𐤁𐤏𐤁𐤏𐤁𐤏                | 𐤍        | 𐤏𐤏𐤁𐤏𐤁𐤏         |
| <i>a - na</i> | <i>na - dan</i> | <i>nan - da - al - li</i> | <i>n</i> | <i>e - piš</i> |
| to            | give            | tribute                   | and      | to make        |



|                      |                     |                      |
|----------------------|---------------------|----------------------|
| 𐤏𐤏𐤁𐤏𐤁𐤏𐤁𐤏𐤁𐤏           | 𐤏𐤏𐤁𐤏𐤁𐤏𐤁𐤏𐤁𐤏          | 𐤏𐤏𐤁𐤏𐤁𐤏𐤁𐤏𐤁𐤏           |
| <i>ardu - u - ti</i> | <i>iš - pu - ra</i> | <i>ruk - bu - šu</i> |
| submission           | he sent             | his messenger.       |


1. Col. II, l. 34. — Col. III, l. 41.

# THE MURDER OF SENNACHERIB, 681 B. C.

## I. From the Babylonian Chronicle.

[Brit. Mus., No. 8. — 2 — 11, 356.]


  
*arhu Tebetu umu XX KAN um Sin - ahē rī - erba*  
 On the 20th day of Tebet Sennacherib,

  
*šar mātū Aššur mārū-šu ina si - hi išk - šu XXIII*  
 king of Assyria, his son in a rebellion slew him. For 23



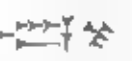

  
*šunādi rī um Sin - ahē rī - erba šarru - ut*  
 years Sennacherib the kingdom








  
*mātū Aššur epuš(uš) - ma umu XX KAN ša arhu Tebetu*  
 of Assyria ruled. From the 20th day of Tebet






  
*a - di umi II KAN šu arhu Adaru si - hi ina mātū Aššur*  
 to the 2nd day of Adar the rebellion in Assyria



  
*ša - dir arhu Sînānu umu XVIII KAN um Aššur - ah - iddin*  
 continued. On the 18th day of Sivan Esarhaddon






  
*mārū-šu ina mātū Aššur ina kussī ittašab(ab)*  
 his son in Assyria on the throne sat,

## II. From the stele of Nabonidus.



[Scheil, *Recueil de travaux*, XVIII.]





  
*a - na*      *Babilī kī*      [he (i. e. Sennacherib)      *u - na - am - mi*  
 Against      Babylon      went].      He destroyed


  
*ēš - ri - e - ti - iš*      *u - sa - aḥ - bi*  
 its temples,      he threw down


  
*u - ga - ra - a - ti*      *biḫ - lu - di - e*  
 the reliefs,      the shrines


  
*u - ḫa - al - pi - il*      *ga - ti<sup>1</sup>*      *rubū*  
 he cast down.      The hand      of the prince



  
*lu Marduk*      *iḡ - ba - al - mu*      *u - ḫe - ri - iḫ*  
 Marduk      he siezed and      brought (him)






  
*kī - riḫ*      *Aššur kī*      *kī - mu*      *uḫ - si*  
 into      Aššur,      According to      the anger



  
*ili - ma*      *i - ta - pu - uš*      *maḫa*      *ul*      *iḫ - ḫu - ur*  
 of the god      he dealt with      the land.      He did not subdue




  
*kī - miḫ - ta - lu*      *rubū*      *lu Marduk*      *XXI*      *ḫanāti rī<sup>1</sup>*  
 his wrath,      the prince      Marduk;      for 21      years



  
*kī - riḫ*      *Aššur*      *iḫ - ḫu - ma*  
 in      Aššur      did he set







<sup>1</sup>. *ga-ti* = *ḫāti*.










  
*su - bat - su*      *im - lu - u*      *simē pī*  
 his dwelling-place.      Fulfilled were      the days,



  
*ik - su - da*      *a - dan - nu*      *i - nu - ub - ur*  
 there came      the appointed time,      and appeased was






  
*ur - ur - ur*      *su*      *sur*      *itani*      *bel*      *belu pī*  
 his anger,      which the king of      the gods, the lord of      lords,



  
*E - sag - ila*      *u*      *Bābili KI*  
 against Esagila      and      Babylon




  
*ib - su - us*      *su - bat*      *be - lu - ū - su*      *sur*  
 had conceived,      the dwelling of      his lordship.      The king










  
*Aššur KI*      *lu*      *i - na*      *na - su*      *lu Marduk*  
 of Assyria,      who      during      the anger      of Marduk




  
*lu - al - pu - ut - tim*      *mātī*      *iš - ku - nu*      *mīru*  
 the destruction of      the land      had brought about,      a son,




  
*pi - il*      *lib - bi - su*      *i - na*      *kakki*  
 the offspring of      his bowels,      with      a weapon

  
*u - ra - as - si - ib - su*  
 slew.






THE  
DESTRUCTION OF SIDON BY ESARHADDON.

[From a cylinder in the British Museum, No. 13170.]

Col. I, r. [𐎶𐎵𐎠𐎧𐎺𐎠𐏀] < E[𐎶𐎵𐎠𐎧𐎺𐎠𐏀] < =III-  
*as šur - ab - ādin(na) šarru rabū šarra dan - nu*  
 Esarhaddon,           the great king, the mighty king.

I 2.

the king {of the} the king of Assyria, ruler

 *Babili Ki*       *Kar*     *Sumuri*     *n*     *Akkadi Ki*

of Babylon,                  king                  of Sumer                  and                  Akkad,

3. [𐎠𐎵 𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶]   
 māṛ m ān Sin - aḥē'ē - erba šarru rabi šarru dān - nu   
 son of Sennacherib, the great king, the mighty king,

+

the king of Assyria, son of Sargon, the great king.








 5. 


sarru    dan - nu    sar    ina    Assur    ki       5.    sa    ina

the mighty king,    the king    of Assyria,    who    with

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 6. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*inukuti(iti)* *ilu Aššur* *ilu Sin* *ilu Šamaš* *ilu Nabū*  
 the help of Aššur, Sin, Šamaš, Nabū,

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 7. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ilu Marduk* *ilu Ištar* *ša* *Ninna ki* *ilu Ištar*  
 Marduk, Ištar of Nineveh, Ištar

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ša* *Arbu - ilu* *ki* *ilāni pī* *rabūti pī* *bēli pī - šu*  
 of Arbela, the great gods, his lords,

8. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ul - tu* *gi - it* *ilu Samšī(ši)* *a - di* *e - rib*  
 from the rising of the sun to the setting

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 9. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ilu Samšī(ši)* *it - tal - lak - u - nu* *ma - hi - ra*  
 of the sun proceeds and an opponent

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 10. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*la* *i - šu - u* *ka - šid* *afu* *Ši - du - nu - ni*  
 does not possess, the conqueror of Sidon


𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 11. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ša* *ina* *kubal* *tam - tim* *sa - pi - nu*  
 which is in the midst of the sea, who overcame

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 12. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*gi - mir* *du - ul - me-šu* *dīra - šu* *u*  
 the whole of its habitation; its wall and


𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 13. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*šu - bat - tu* *as - sub - ma* *ki - rib* *tam - tim*  
 its place of dwelling I tore out and into the sea





ad - di - i - na  
I cast and

14.   
a - Sur  
the place

† 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
maš - kaš - i - šu  
where it stood

  
 u - gal - lik  
 I destroyed.

15.   
*Ab - di - mil - ku - ut - ti*  
 Abdimilkutti

其王  
 its king.

16. **THE**  
3/2  
who

la - pa - an  
before

kukki rī - in  
 my arms

17.     
*ma kabut lura - tim*  
 into the midst of the sea

in - rub - lu  
had fled.




18. **⌈E⌋ E**  
*ki = mat*  
 like

= =       =

*nu - ts - ni*      *nl - ts*      *ki - rið*      *tam - tim*

o fish                      out of the sea

19. 𐎧𐎫𐎼𐎠 𐎧𐎧𐎧𐎧  
a - bar - su - ma  
I caught and




  
 ai - i - u  
 I cut off


  
 half - dot - six<sup>1</sup>
  
 his head.

20.  *naki* = *nite*  
His boarded

**𐎶𐎠𐏀𐎧𐎺𐎡**  
makkuṛu - Zu  
possessions.

(44-774)  
Luränu  
gold,

silver.








a - bu      a - ka - ru  
 precious stones.

21.    
mašuk      piri  
elephant-hide.

ivory.






𐌹𐌺𐌰 𐌹𐌺𐌰𐌹𐌺𐌰 𐌹𐌺𐌰 𐌹𐌺𐌰𐌹𐌺𐌰  
*iku ussa iku urkarinnu*  
 { ussa- } { urkarinnu- }  
 { wood. } { wood. }

22.   
gabata tu - bu - ti di-mi ni ki mi mimma nu - tu  
raiment of {gaily-coloured} and cloth of every kind,  
stuff





1. kak-ka-su — kakkad-su.




23.   24.   
*na - gir - ti* *ekalli - šu* *a - na*  
 the store of his palace, in

  25.   
*nu - di - a* *uš - lu - lu* *nišē<sup>pl</sup> - šu*  
 abundance I captured; his people,

      
*rapšāti F<sup>l</sup>* *ša* *ni - bu* *lu* *i - ša - a*  
 from far and wide, without number,




26.      
*alpe F<sup>l</sup>* *u* *ši - a - ni* *imēre F<sup>l</sup>*  
 oxen and sheep, (and) asses

27.      
*a - bu - ka* *a - na* *ki - riš* *mātū Aššur ki*  
 I carried away into Assyria.

28.     
*u - pa - gir - ma* *šarrāni F<sup>l</sup>* *mātū Hat-ti*  
 Moreover I collected the kings of the land of the (Jaul

29.      
*u* *a - gi* *tam - tim* *ku - li - šu - nu*  
 and of the coast of the sea, all of them;

30.       
*ina* *aš - ri* *ša - nim - ma* *aš* *u - še - piš - ma*  
 in another place a city I erected and

31.      
*aš* *Kar - m Aššur - aḫ - iddina(na)* *aš* *ša - bi*  
 Kār-Aššur-aḫ-iddina<sup>1</sup> I called

1. I. e. "The Wall of Esarhaddon."

- -      32.      - -   
*ni - hi - su*      *ni su pi*      *hu - bu - ul*  
 its name;      the peoples,      the captives

-                33. -   
*hu kašši - ia*      *ku ku di(i)*      *u lam - tim*  
 of my bow,      from the mountain      as well as from the sea

-           34.      -   
*gi - it*      *in Samā(šir)*      *ina lib - hi*  
 of the rising      of the sun      therein

- - -      35. - - -   
*u - ya - li - ib*      *amēlu ku - ul - kašši - ia*  
 I made to dwell;      my officer

     - -      -   
*amēlu paḫātu*      *eli - ku - nu*      *ašš - kan*  
 as governor      over them      I set.


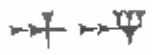

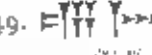

36.      - - - -      37.   
*u*      *u Sa - an - du - ar - ri*      *šar*  
 But      Sandu'arri,      king

     -           - -   
*ulu Kun - li*      *ulu Si - su - u*  
 of Kundi      (and) Sizi,



38. -      -      - - -   
*amēlu naku ak - su*      *la pa - liḫ ba - tu - ti - ia*  
 an obstinate foe,      who feared not      my dominion,

39.           - - - -   
*ša ilāni pi*      *u - maš - šir - u - ma*  
 whom      the gods      had forsaken,






 49. 
  
*du - na - an*      *in* *Assur*      *bēli - ia*      *mīkē* <sup>14</sup>
  
 the power      of Assur      my lord       the peoples





 50. 
  
*kuš - lum - mi - im - ma*      *baḫḫade* <sup>14</sup>
  
                                  to display,      the heads


 51. 
  
*in* *Sa - an - du - ar - ri*      *u*
  
                                  of Sandu'arri      and


 52. 
  
*Ab - di - mi - il - ku - ut - ti*      *ina*      *kī - ka - di*
  
                                  Abdimilkutti      to      the necks



 53. 
  
*amēlu*      *rabūti* <sup>14</sup> - *šu - an*      *a - lu - lu*      *it - ti*
  
                                  of their nobles      I hung and      with



 54. 
  
*amēlu*      *ṣannere* <sup>14</sup>      *u*      *ina*      *ri - bi*
  
                                  musicians      and      melody (?)      into      the square



  
*Ninna* <sup>14</sup>      *a - la - il - ti - iḫ*
  
 of Nineveh      I went.


# THE SACK OF THEBES BY ASHURBANIPAL.

[From a cylinder in the British Museum, No. 12168.]

1.   
*ina* *šane(e)* *gir - ri - ia* *a - na* *u<sup>min</sup> šu - gur*  
 In my second expedition to Egypt



  
*u<sup>min</sup> K<sup>16</sup>-u - si* *uš - le - eš - še - ra* *har - ■ - nu*  
 and Ethiopia I directed the way.

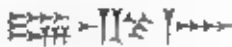

2.   
 ■ *Ur - da - nu - ni - e* *a - lak* *gir - ri - ia*  
 Urdamanē of the coming of my expedition

  
*šē - me-mi* *še* *aš - bu - su* *mi - gir*  
 heard, I to the I had trodden the boundary  
 {effect that}


  
*u<sup>min</sup> šu - gur* *aku šše - im - pi* *u - maš - šir - ma*  
 of Egypt. Memphis he abandoned, and

4.   
*a - na* *šu - nu - ub* *napistini(šim)-šu* *šu - na - bi*  
 to save his life he fled



  
*a - na* *ki - riš* *aku šše -* 5.   
 into Thebes. The kings,


  
*amēlu paḥāli pl.* *amēlu ki - pa - a - ni ka ki - rib*  
 governors (and) prefects, whom in


  
*mitu Mu - ḡur aš - ku - nu ina largi - iā*  
 Egypt I had set up, into my presence

  
*il - li - ku - u - uḫ - ma u - na - aš - ši - ku*  
 came and kissed


  
*šepē II - iā urki Ur - da - ma - ni - e*  
 my feet. After Urdamanē




  
*ḡur - ra - nu aš - bat aš - lik a - di*  
 the way I took; I came to





  
*alu Ni - ' ali dan - nu - ti - šu ti - iḫ*  
 Thebes, his fortress; the approach



  
*laḫāsi - iā dan - ni e - mur - nu alu Ni - '*  
 of my mighty battle he saw and Thebes


  
*u - maš - šir iu - na - biš u - na*  
 he abandoned; he fled to


  
*alu Ki - iḫ - ki - pi alu šu - a - lu a - na*  
 Kipkip. That city in






 11.      
*zi - bir - ti - zu*      *in*      *tukultu(ti)*      *the Assur* *u*  
 its extent      with      the help      of Assur and








 12.    
*lu Istar*      *ik - zu - da*      *kutu II = al*      *kasp*  
 Istar      my hands took.      Silver,




  
*burāgu*      *ni - ziḫ - ti*      *abnē P'*      *buṣṣu*  
 gold,      precious stones,      the furniture



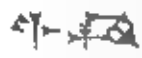




 13.   
*ekalli - zu*      *ma - lu*      *ba - zu - u*      *lu - buḫ - ti*  
 of his palace,      as much as      there was,      raiment








  
*bir - me*      *kātē P'*      *sisē P'*      *rubūti P'*  
 { of gaily-  
 coloured stuff, }      cloth,      great horses,












 14.   
*nišē P'*      *zik - ru*      *u*      *sin - niš*      *II*  
 people      male      and      female,      ■




  
*īgu dim - ma*      *ḡirūti P'*      *pī - tiḫ*      *sa - ḫa - li - e*  
 lofty obelisks,      structures of *saḫalā*




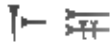


 15. 

  
*īb - bi*      *ša*      *II. M, V. C*      *bīlī*  
 that is bright,      of which      2500      talents




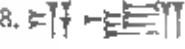



  
*tukultu (?) - zu - nu*      *man - za - az*      *bāb*      *e - kur*  
 was the weight,      that stood before      the gate      of the temple,



16.     
*ul - lu mun-ga - al - ti - in-ne as - suh*  
 from their place I removed and

   17.   
*al - ka - a a - na matu flu Assur KI sal - lu - lu*  
 took to Assyria. Spoils,


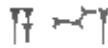


      
*ka - bit - lu ina lu me - ni as - lu - lu*  
 heavy, without number, I carried off


   18.   
*ul - lu ki - rib ala Ni - ' e - li*  
 from Thebes. Over

   19.   
*matu Aflu-gur u matu Ku - u - si kakke pi - ia*  
 Egypt and Ethiopia my arms

    
*u - sam - ri - ir - ma as - lu - kan li - i - lu*  
 I caused to rage and I established might.

20.      
*it - ti ka - li ma - li - ti sal - maš*  
 With full hands safe and sound

 21.     
*a - lu - ra a - na Ninna KI ali*  
 I returned to Nineveh the city


  
*balu - ti - ia*  
 of my dominion.

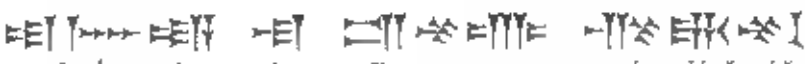
# THE EMBASSY OF GYGES, KING OF LYDIA.


[From a cylinder in the British Museum, No. 12,168.]


1.   
*Gu - sig - gu      šar      mātū Lu - ud - di*  
 Gyges,                      king of                      Lydia,

  
*na - gu - u      ša      ni - bir - li      lāmti*  
 a district      which is                      across                      the sea,


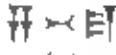


2.   
*aš - ru      ru - u - ku      ša      šarrāni pi*  
     ■ distant place,                      of which                      the kings




  
*abē pi - ia      lu      iṣ - mu - u      zi - kir šumi-šu*  
 my fathers                      had not heard                      mention of the name,





3.   
*ni - bit      šumi - ia      ina      šulli*  
                     my name                      in                      a dream

  
*u - šab - ri - ku-ma      ilu Aššur      ilu      ba - mu-u-a*  
 did Aššur, the god, my creator, reveal to him,

4.      
 — — — *šēpā II* *m* *lu* *Aššur-bān-apli* *šar*  
 thus: "The feet of Ashurbanipal, king of

  5.    
*mān* *lu* *Aššur* *ki* *ga-bat-ma* *ina* *si - kir* *šumi-šu*  
 Assyria, grasp and through his name

  6.   
*ku - šu - ud* *amēlu* *nakirē pl - ka* *u - mu*  
 conquer thy foes." The day





     
*šutlu* *an - ni - lu* *e - mu - ru* *amēlu* *raḥ - bu - šu*  
 this dream he saw, his messenger

 7.    
*iš - pu - ru* *a - na* *ša - ' - al*  
 he sent to greet

     
*šul - me -* *šutlu* *an - ni - lu* *ša*  
 me. This dream, which




 8.    
*e - mu - ru* *ina* *ḫāja II* *amēlu* *mār - šipri - šu*  
 he had seen, by the hands of his envoy

    
*iš - pur - am - ma* *u - ša - an - na - a* *ia - a - li*  
 he sent and repeated to me.





9.      
*ni - lu* *iš - bi* *u - me* *ša* *iḫ - ba - lu*  
 From the very day on which he grasped





 9.   
*šepā<sup>II</sup> šarru - ti - ia anāhu Gi - mir - ai*  
 my royal feet, the Cimmerians,

   10.   
*mu - dal - li - pu niše<sup>PI</sup> māti-šu ša*  
 who afflicted the people of his land, who

    
*la ip - lul - la - hu abē<sup>PI</sup> - ia u*  
 did not fear my fathers, and


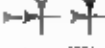

 12.   
*at - tu - u-a ša iṣ - ba - tu šepā<sup>II</sup> šarru - ti - ia*  
 as for me had not grasped my royal feet,

 13.     
*ik - šu - ud ina lukullī(t) in Aššur u in Ištar*  
 be conquered. With the help of Aššur and Ištar,

     
*ilānu<sup>PI</sup> bēle<sup>PI</sup> - ia ultu lib - bi*  
 the gods, my lords, from

 14.   
*amēlu huṣnānāti<sup>PI</sup> ša amēlu Gi - mir - ra - ai*  
 the governors of the Cimmerians,

  15.   
*ša ik - šu - du II amēlu huṣnānāti<sup>PI</sup> ina*  
 whom he had conquered, two governors in

     
*iqū ṣi - iṣ - ṣi iṣ - ḫa - ti paraiṣi bi - ri - ti*  
 bonds, chains of iron, fetters

16. 
  
*parzilli*      *n - lam - me - iḫ - ma*      *it - ti*
  
of iron,      he bound      and      together with

*ta - mar - ti - šu*      *ku - bil - lu*      *u - ša - hi - lu*
  
a heavy gift from him      he sent

17.      
  
*a - di*      *maḫ - ri - lu*      *andū*      *ruḫ - lu - šu*      *ša*
  
into my presence.      His messenger, whom

*a - na*      *ša - ' - ul*      *šul - me - la*      *ku - ai - an*
  
to      greet me      continually


18. 
  
*iz - la - naḫ - pu - ru*      *u - šar - ša - a*
  
he had sent,      he dis-


*ba - ši - il - lu*      *aš - ku*      *ša*      *a - mal*      *lū*      *Assur*
  
continued,      Since      the command of      Assur


19.      
  
*ilu*      *bāni - la*      *la*      *iḫ - pu - ru*      *a - na*
  
the god, my creator,      he did not keep,      in

*e - muḫ*      *ra - man - i - lu*      *it - la - kil - mu*
  
his own power      he trusted      and

20. 
  
*ig - bu - uš*      *lū - bu*      *e - mu - ki - e - šu*      *a - na*
  
[his] heart was proud,      [and] his forces      for

  
*hit - ri*      <sup>m</sup> *Tu - ša - mi - il - ki*      *šar mānu šu - gur*  
 alliance with      Psammetichus      king of      Egypt,


21.   
*ša*      *is - lu - u*      *ṯn nīr*      *bēlu - ti - is*  
 who      had cast off      the yoke      of my dominion,

  
*š - pur - ma*      *a - na - ku*      *aš - me - e - ma*  
 he sent.      Then I      heard and

  
*u - sul - li*      *lu Aššur*      *u lu Ištar*      *um - ma*  
 I prayed      to Aššur and      Ištar,      thus:

  
*pa - an*      *anēlu nakiri-šu* <sup>m</sup> *pa - gar-šu*      *li - na - di - ma*<sup>1</sup>  
 "Before      his foe      may his corpse      be cast and

23.   
*liš - šu - u - ni*      . . . . . *ṯi - šu*      *ki - i*      *ša*  
 may they carry off      his bones."      Even ■

  
 ■ - *na*      *lu Aššur*      *am - šu - ru*      *š - šim - ma*  
 to      Aššur      I had prayed,      it came to pass.

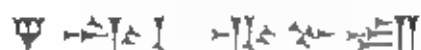

24.   
*pa - an*      *anēlu nakiri-šu*      *pa - gar-šu*      *in - na - di - ma*  
 Before      his foe      his corpse      was cast down and

  
*š - šu - u - ni*      . . . . . *ṯi - šu*  
 they carried off      his bones.

1. A variant reading gives *li-in-na-di-ma*.

25.  *awēlu* *Gi - mir - ai* *la ina ni - bi* *sumi - la*


The Cimmerians, whom through my name






 *ku - pal - ku* *ik - bu - su* 26.  *iš - bu - nim - mu*  
beneath him he had trodden, drew near and

 *is - pu - nu*  *gi - mir*  *māti-ku*  *arki - ku*  
subdued the whole of his land. After him







 *māri-ku*  *u - šib*  *ina*  *ku kussi - ku* 27.  *ip - šil*  
his son sat his throne. Of the

 *linuultim(lim)*  *ku*  *ina*  *nī - iš*  *kālē II - ia*  
evil fate, which at the raising of my hands

 *ilāni I<sup>1</sup>*  *lik - li - ia* 28.   *pa - an*  
the gods, my helpers, upon

 *abi*  *hāni-ku*  *u - sap - ri - ku*  *ina*  *kālā II*  
{ the } his begetter, had brought, by { the }  
{ father, } { hands of }

 *amēlu* *mār-šipri-ku*  *iš - pur - am -* 29.  *iš - bu - la*  
his envoy he sent [me news] and grasped

 *šepā II*  *šarru - li - ia*  *um - ma*  *šarru*  *ša*  *ilu*  
my royal feet, thus: "A king, of whom god











# THE CUTTING OF THE CANAL OF SIPPAR BY NABOPOLASSAR, KING OF BABYLON, 625—604 B. C.

[From a cylinder in the British Museum, No. 82—7—14,979.]






1.   
*lu Na - bi - um - apil - u - gu - ur*  
 Nabopolassar,

2.     3.    
*kar Bābili ki ti - ri - is*  
 king of Babylon, the de-

   4.    
*ga - ul lu Na - bi - um u lu Marduk*  
 sire of<sup>1</sup> Nabū and Marduk,

 5.      
*a - na - ku i - nu lu Marduk bitu rabū(u)*  
 am I. When Marduk, the great lord,

6.     7.    
*a - na za - na - an na - ha - si ul - du - su*  
 to provide for the cities, to renew

 8.      
*as - ri - e - ti ur - la - su ka - bi - il - ti*  
 the shrines, his weighty command


1. *ga-ul* = *kāt*.

2. Literally, "the stretching forth of the hand of", i. e. the object for which the hand is stretched forth ■ desire.











9.        
*u - ma - i - ra - an - ni*

enjoined upon me,










10.      11.      
*i - nu - mi - su - um* *Sippar Ki*  
 at that time Sippar,

12.       13.     
*ma - ha - zi ni - i - ri* *na - ru - an*  
 the august city, beloved of









-      14.     
*in Šamaš* *in Ai* *na ru an*  
 Šamaš and Ai, the Euphrates

-     15. . . . 16.        
*is - si - su - ma* *me - e i - ri - e - ku*  
 had receded from it and . . . the waters were distant

- . . . 17.          
*in Na - bi - ma - apil - u - su - ur*  
 Nabopolassar,

18.       19.     
*a - aš - ri ša - aš - lim pa - li - iš*  
 the meek, the humble, the worshipper





-     20.    21.    
*ilē is - a - ti* *na ru an* *a - na*  
 of the gods, even I, the Euphrates unto

-   22.         
*Sippar Ki* *lu - u - ša - aš - ra - an - ma*  
 Sippar caused to be dug out, and

23. me - e      nu - uñ - si      dam - ku - tin      24. a - na  
waters      of abundance,      health-giving,      for

               25.     

*In Samaš      belī - ia      In - u - ki - in*  
 Samaš      my lord      [ established.

26.                        



  
*ku-pri*                      *u*                      *a - gur - ri*  
 bitumen                      and                      brickwork

28. 29.   
*In - u - sa - ar - si - id - na*  
*I strengthened, and for*

           30.           

*in Samoa*      *béti - ia*      *kar*      *tu - ul - mi - in*  
 Samoa      my lord      ■ wall      of safety







3c. *he - u - um - mi - id*  
I erected.







# THE COMPLETION OF THE WALLS OF BABYLON BY NEBUCHADNEZZAR II, KING OF BABYLON, 604—561 B. C.








[From a cylinder in the British Museum, No. 68--7-9, 1.]








Col. I, 1.   
*ilu Na - bi - um - ku - dur - ri - m - su - ur*  
 Nebuchadnezzar,

    2.     
*šar Na - bi - lum ki ru - ba - a - am*  
 king of Babylon, the prince

       
*na - a - dam mi - gi - er ilu Marduk*  
 exalted, the darling of Marduk,

3.        
*iš - ša - ak - ku gi - i - ri na - ra - am*  
 the august ruler, the beloved of

   4.      
*ilu Na - bi - um ša - ak - ka - na - ku*  
 Nabû, the governor

   5.      
*la a - ne - ša sa - ni - in E - sag - ila*  
 who is not wearied, the patron of Esagil

6.   
*u E - zi - da ša a - na*  
 and Ezida, who to

*du Na - bi - um u du Marduk*  
 Nabû and Marduk

7.   
*bēl rī - šū ki - it - nu - šū - ma ip - pu - šū*  
 his lords is subject, and who performs

8. . . .  
*rī - e - šū - su - un na - a - dam . . .*  
 their service, the exalted one, . . .

9.   
*aplu a - ša - rī - du ša du Nabû - apil -*  
 the son of highest rank of Nabopol-

10.   
*u - šū - ur šar du - bi - tam ki*  
 assar, king of Babylon,

11.   
*a - na - ku i - nu - um du Marduk*  
 am I. When Marduk

*bēl ro - bi - u ki - ni - is*  
 the great lord legitimately

12.   
*tū - na - an - ni - ma māta šū - te - šū - ru*  
 created me and the land to rule,

ni - tim

the people

ri - e - a - am

to shepherd,

na - na - an

to care for

ma - ha - zi

the towns,

ul - du - su

to renew

e - as - ri - e - tim

the shrines

ra - bi - is

majestically

u - ma - ir - an - u

commissioned me,

a - na - ku

I

a - na

unto

du Marduk

Marduk

beli - ia

my lord

pa - al - hi - is

with fear

u - la - ku

was obedient.

Ba - bi - lam

Babylon

nu - hu - za - su

his august city,

gi - i - ri

ali

the place

lu - na - da - a - tu - su

of his honour,

Im - gu - ur - du Bel

Imgur-Bel,

Ni - mi - is - ti - du Bel

Nimitti-Bel,

dūrami - su

its

rabīti




great walls,

u - ša - ak - li - il

I completed;

a - na


on



 20.   
*ip - pi* *abulle-su* *rimān*  
 the thresholds of its gates mighty



 21.   
*eri* *e - ik - du - u - tim* *u*  
 oxen of copper and



  
*girrašše* *še - su - su - u - tim*  
 colossal serpents reared on end





22.   
*u - še - gi - iš*  
 † set up.

# THE DEFEAT OF ASTYAGES BY CYRUS.




I. From a cylinder of Nabonidus, king of Babylon, 555-538 B. C.




[Brit. Mus., No. 82-7-14, 1025.]





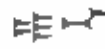
Col. I, 1.   
*a - na - ku* *lu* *Na - bi - um - na - ' - id*  
 I, Nabonidus,

   2.   
*šarru* *ra - bu - u* *šarru* *dan - nu* *šar*  
 the great king, the mighty king, the king

       
*kiš - ša - ti* *šar* *Babili* *ki* *šar*  
 of the world, king of Babylon, king of

  3.   
*kiš - ra - a - ti* *ir - bil - ti* *sa - ni - ū*  
 the four quarters, the patron

    
*E - sag - ila* *u* *E - zi - da*  
 of Esagil and Ezida,

4.       
*ša* *lu* *Sin* *u* *lu* *Nin - gal* *i - na*  
 {whose} Sin and Ningal in  
 {destiny}



libbi nu - mi-su a - na ši - ma - at šarru - u - tu  
 {the  
womb of} his mother for a royal destiny

i - ši - nu ši - ma - at - su mār  
 determined, {the  
son of}

m šu Nabū-balaṣ - su - iḫ - bi rubū e - im - ku  
 Nabū-balaṣu-iḫbi, the wise prince,

pa - li - iḫ ilāni rabūti a - na - ku  
 the worshipper of the great gods, am I.

8. E - bu - bu, lit the Sin ša  
 E - bu - bu, the temple of Sip which (in)

ki - rib in Har - ru - nu ša ul - lu  
 in Harran wherein from

u - me ga - a - ti nu Sin bešu ra - bu - u  
 eternity Sin the great lord




10. su - ba - at fu - ub lib - bi - su  
 (as in) the dwelling-place of the delight of his heart

ra - mu - u ki - ri - ib - su e - li  
 dwells, with






  
 ali                      u                      biti                      ša - a - šu                      lib - bu - us  
 the clay                      and                      that temple                      his heart


 12. 
  
 i - u - us - ma                      amēn                      Umman-man - da  
                     was wroth                      and                      the Scythians







  
                     ša - ba - am - ma                      biti                      šu - a - tim  
                     he brought                      and                      that temple


 13. 
  
 ub - bi - it - ma                      u - ša - lib - šu                      har - mu - tu  
 he destroyed and                      he caused it to fall in ruins.









 14.   
 i - na                      pa - li - e - u                      ki - i - nim                      in Hel  
 In                      my legitimate reign                      Bel




  
 bitu                      rabū(n)                      i - na                      na - ra - am  
 the great lord                      through                      love


 15. 

  
 šarru - u - li - ta                      a - na                      ali                      u  
                     for my kingdom                      unto                      the city                      and




  
 biti                      ša - a - šu                      is - li - mu                      ir - ša - u  
 that temple                      was gracious (and)                      had


 16. 
  
 ta - ai - ri                      i - na                      ri - eš  
 mercy.                      In                      the beginning of

šarra - u - ti - ia      dārītī(t)  
my everlasting reign

u - šar - ru - ' - in - ■      17. šu - ul - ti  
they caused me to behold      a dream :

18. ilu Marduk      bēlu      rabū      u      ilu Sin  
Marduk,      the great lord,      and      Sin,

na - an - ni - ri      šamī(c)      u      irgillum(tim)  
the light      of heaven      and      earth,





19. is - si - an      ki - tal - la - an      ilu Marduk  
stood      on either side;      Marduk

i - la - ma - a      it - ti - ia      20. ilu Nabu - nā'id  
spoke      to me :      "Nabonidus,

šar      Bābili ki      i - na      imern sišē  
king of Babylon,      with      the horses





ru - ku - bi - ka      21. i - ti      libnāti pl  
of thy chariot      bring      bricks,

E - hul - hul      e - pu - uš - ■      ilu Sin  
E-hul-hul      build      and      Sin



 22. 
  
*belu rabu(u) i-na ki-ir-bi-su*  
 the great lord therein




 23.   
*su-ur-ma-a su-ba-al-su pa-al-bi-is*  
 cause to inhabit his dwelling-place." With fear




  
*a-lu-ma-a a lu Bil ilāni pī*  
 I spake unto the lord of the gods,





 24. 

  
*ilu Marduk bitu su-a-tim la*  
 Marduk : "That temple which



 25.   
*tak-bu-u e-pi-su amelu Umman-man-da*  
 thou commandest to build, the Scythian


  
*sa-bi-ir-sum-ma pu-ug-gu-lu*  
 infests it und mighty is


 26. 
  
*e-mu-ga-a-su<sup>1</sup> ilu Marduk-ma i-la-ma-a*  
 his strength." But Marduk spake

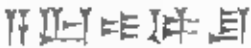






  
*il-ti-ia amelu Umman-man-da la tak-bu-u*  
 unto me : "The Scythian of whom thou speakest,

27. 




  
*la-a-su māti-su u karrāni pī*  
 he, his land, and the kings,





1. I. e., *pu-uk-ku-lu e-mu-ka-a-su*.





  
 a - lik i - di - ku ut i - ba - aš - ūi i - na  
 his allies, are no more". In







  
 3a - lu - ul - ūi šatti i - na  
 the third year on





  
 ku - 3a - du 29. u - šat - bu - niš - šum - ma  
 an expedition<sup>1</sup> they caused him to advance and









  
 Ku - ra - aš šar mātā An - zu - qu arud - su  
 Cyrus, king of Anzan, his









  
 ša - aš - ri 30. i - na um - ma - ni - šu  
 petty vassal, with his troops




  
 i - gu - lu amēlu Umman-man-da rap - ša - a - ūi  
 that were few the wide-spreading Scythians



  
 31. u - sup - pi - iḫ 32. It - lu - me - gu  
 scattered. Astyages,






  
 šar amēlu Umman-man-da iḫ-bat-ma ka - mu - ul - su  
 king of the Scythians, he captured and as a prisoner






  
 a - na māli-šu 33. il - ki 34. a - mat ūi Bel  
 to his land he took him. { (it was) } the  
 { the word of }

1. Or "as it approached".




  
*rabū(u)*      *the Marduk*      *u*      *the Sin*  
 great lord      Marduk      and      of Sin,

  
*na - an - na - ri*      *šamē(e)*      *u*      *irgiltim(tim)*  
 the light of      heaven      and      earth,







35. 



  
*šu*      *hi - bi - il*      *su - nu*      *lu*      *in - nin - nu - u*  
 whose      command      was not annulled.


## II. From the Nabonidus-Cyrus Chronicle.


[Brit. Mus., Sp. II, 964.]

1. 




  
*ummāni-šu*      *apāḫḫir-ma*      *ana*      *eli*      *Ku - raš*      *šar*  
 His forces {he [*i.e.* Astyages]}      against      Cyrus,      king of  
    collected and




  
*Au - ša - an*      *ana*      *ka - ša - di*      *il - lik - ma*  
 Anšan,      to      conquer (him)      went



  
 ...      *Is - tu - me - gu*      *ummāni-šu*      *ibbalkit* - *šu - ma*  
 ...      But against Astyages      his forces      revolted and






  
*ina*      *šātū* <sup>II</sup>      *ga - bil*      *a - na*      *Ku - raš*      *il - di - nu - šu*  
 in captivity      to      Cyrus      they delivered him.

3. 











  
*Ku - raš*      *a - na*      *A - gam - ta - nu*      *ali*  
 Cyrus      (went) to      Ekbatana      the



# THE TAKING OF BABYLON BY CYRUS.












## I. From the Cylinder of Cyrus.

[Brit. Mus., No. 12049.]

12.            
*iš - te - ' - e - ma ma - al - ki i - ša - ru*  
 He (i.e. Marduk) sought out a righteous prince,

            
*bi - bil lib - bi ša it - ta - ma - aš*  
 after his own heart, whom he might take

            
*ku - lu - ul - lu Ku - ra - aš šar*  
 by the hand ; Cyrus, king of

            
*an An - ša - an it - lu - bi ni - bi - it - su*  
 Anšan, he called by his name,

            
*a - na ma - li - ku - tin kul - la - la*  
 for empire over the whole

            
*nap - šar is - šak - ra šu - um - šu*  
 world he proclaimed his title.



13.   
*matu Ku - ti - i gi - mir um - man-man - da*  
 The land of Kutu, the whole of the tribal hordes

*u - ka - an - ni - ša a - na še - pi - šu nîke P<sup>1</sup>*  
 he forced into submission at his feet, the

*gal-mat šuḫḫaudi šu u - ša - ak - šî - du*  
 men [lit. the black-headed], whom he had delivered

*ku - lu - u - šu i - na ki - il - tim u*  
 into his hands, with justice and

*mi - ša - ru iš - še - ni - ' - e šî - nu - a - tim*  
 righteousness he cared for them.

*an Ašarduk belu rabû lu - ru - u nîke P<sup>1</sup> - šu*  
 Marduk the great lord, the protector of his people,

*ip - ša - e - ti - ša<sup>1</sup> dam - ka - a - ta u*  
 his good deeds and

*lib - šu - šu i - ša - ra ha - di - iš*  
 his righteous heart with joy

*ip - pa - li - iš a - na ali - šu*  
 beheld. To his city

1. In *ip-še-e-ti-ša* and *tu-kul-ti-ša* (l. 19) *ša* is employed for the pron. suff. *šu*.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*Babili ki*                      a - la - ak - šu                      iḫ - bi  
 of Babylon                      that he should go                      he commanded,

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 u - ša - aṣ - bi - il - su - nu                      ḥar - ra - nu  
 he caused him to take                      the road

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
*Babili ki*                      ki - nu                      ib - ri                      u  
 to Babylon,                      like                      a friend                      and

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 ḫap - pi - e                      il - tal - lu - ka                      i - du - a - šu  
 helper                      he went                      ■ his side.

16. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 nu - nu - ni - šu                      rap - ša - a - tim                      ša  
 His wide-spreading troops,                      of which


𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 ki - nu                      me - e                      nāri                      lu                      u - lu - ad - du - u  
 like                      the waters of a stream                      not                      to be known is



𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 ni - ba - šu - nu                      kakke v<sup>l</sup> - šu - nu                      ga - an - du - ma  
 the number,                      with their weapons                      girt

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 i - ša - ad - di - ḥa                      i - da - a - šu                      ba - lu  
 advance                      at his side.                      Without

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵  
 ḥab - li                      u                      ta - ḥa - si                      u - še - ri - ba - aš  
 contest                      and                      battle                      he made him enter











 19. 
  
*im - mi - ru*      *pa - mu - uz - su - un*      *be - lu*      *lu*  
 bright was      their countenance.      To the lord, who



  
*i - na*      *tu - kul - li - la*      *u - bal - li - fu*  
 through      his strength      raises to life



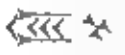





  
*mi - tu - la - an*      *i - na*      *lu - la - ku*  
 the dead,      (and) from destruction








  
 ■      *pa - ki - e*      *ig - mi - lu*      *kul - la - la - an*  
 and      misery (?)      had spared      all,

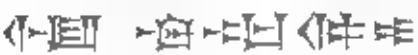

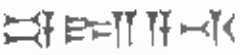

  
*lu - bi - is*      *ik - la - ar - ra - bu - su*  
 joyfully      they paid homage,



 20.   
*is - tam - ma - ru*      *si - ki - ir - su*      *a - na - ku*  
 they revered      his name.      I am






  
 ■ *Ku - ru - as*      *sur*      *ku<sup>3</sup> - sal*      *sarru*      *rabu*      *sarru*  
 Cyrus,      king      of the world, the great king,      the





  
*dan - nu*      *sur*      *Babili<sup>KI</sup>*      *sur*      *matu Su - me - ri*  
 mighty king, king of      Babylon,      king of      Sumer



  
 ■      *Ak - ka - di - i*      *sur*      *kib - ra - a - ti*  
 and      Akkad,      king      of the quarters

ir - bi - it - tin      21.      mār      Ka - am - bu - si - in  
four,      son of      Cambyses,

šarri      robī      šur      alu      An - ša - an      mār mārī  
the great king,      king of      Anšan,      grandson of

<sup>m</sup> Ku - ra - aš      šarri      robī      šur      alu      An - ša - an  
Cyrus,      the great king, king of      Anšan,

tiptipi      <sup>m</sup> Ši - iš - pi - iš      šarri      robī  
descendant of      Teiapes,      the great king,




šar      alu      An - ša - an      22.      šuru      du - ru - u  
king of      Anšan,      eternal seed

ša      šarru - u - tu      ša      lu Bel      u      lu Nabu  
of      royalty,      of whom      Bel      and      Nabu

ir - a - nu      pa - lu - a - šu      a - na      šu - nū  
love      the reign,      [and] for      the delight

lib - bi - šu - nu      iḫ - ši - lu      [šarru]      šu - ut - su  
of their heart      desired      his kingdom.

e - nu - nu      a - na      ki - riḫ      Bābili<sup>kl</sup>  
When      into      Babylon



 23.   
 I entered favourably, (and) with




  
 exultation and shouts of joy in




  
 the palace of the princes I took up a





  
 lordly dwelling, Marduk the great lord the




  
 great heart of the Babylonians



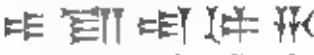


  
 [inclined (?)] to me and daily



 24.   
 do I care for his worship. My wide-




  
 spreading troops into Babylon



  
 advance in peace. The whole of







*m Ku - ra - aš*      *šarru*      *pu - li - hi - lu*      *u*
  
 "May Cyrus      the king      that feareth thee      and

*m Ka - am - bu - zi - ia*      *māri-šu*      *da - . . . . .*
  
 Cambyses      his son      [have prosperity(?)]!

## II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

12. 




  
*ina*      *meša*      *Dūzi*      *m Ku - raš*      *gal - tum*      *ina*
  
 In      the month Tammuz      Cyrus      a battle      in

*Upē Kī*      *ina*      *muš - hi*      *m Ku - raš*      *gal - tum*      *ina*
  
 Upe      on the banks of      the Zalzallat

*ana*      *libbi*      *nummūti(ū)*      *matu*      *Akkadi Kī*      *ki*      *epušu(ū)*
  
 against      the forces      of Akkad      when      (he had) waged, f






*niše rī*      *matu*      *Akkadi Kī*      *niše rī*      *ki*
  
 the people      of Akkad      he conquered; when







*uškaggir(?)*      *niše rī*      *idūš*      *anna*      *XIV*
  
 they rallied(?),      the people      he slew.      On the 14th day

*Sippar Kī*      *ba - lu*      *gal - tum*      *pa - biš*
  
 Sippar      without      fighting      was taken.






15.  *m. du Nabū-nā'id*  
Nabonidus  *ihliḫ*  *ūmu XVI* =  *Ug - ba - ru*  
fled. On the 16th day Ugbaru


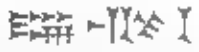
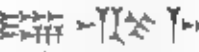

 *amēlu paḫāt*  *mātu Gu - ti - um*  *u*  *ḡābē rī* = *Ku - raš*  
the governor of Gutium and the soldiers of Cyrus

 *ba - lu ḡal - lum*  *ana*  *Babili KI*  *irubū*  *arki*  
without fighting in Babylon entered. Afterwards

 *m. du Nabū-nā'id*  *ki*  *(sa)*  *ina*  *Babili KI*  *ḡa - biḫ*  
Nabonidus, when . . . , into Babylon [was taken] captive.

... 19. ...  *ḡu - lum*  *ana*  *ali*  *ḡu - kin*  *m. Ku - raš*  
Peace for the city was established; Cyrus

 *ḡu - lum*  *ana*  *Babili KI*  *ḡab - bi-ḡu*  *ḡi - bi*  
peace to Babylon, the whole of it, proclaimed.

 *m. Gu - ba - ru*  *amēlu paḫāti-ḡu*  *amēlu paḫāti*  *ina*  
Gubaru, his governor, as governor in

 *Babili KI*  *ip - te - ḡād*  *u*  *ultu*  *arḫu Kislīni*  
Babylon he appointed, and from the month Kislev

 *adi*  *arḫu Adari*  *ilāni rī*  *ḡa*  *mātu Akkad KI*  *ḡa*  
to the month Adar the gods of Akkad, which





|                        |            |                             |                         |
|------------------------|------------|-----------------------------|-------------------------|
| 𐎶 𐎠𐎺𐎠𐎶 𐎶𐎵              | 𐎶          | 𐎶𐎶 𐎶𐎶                       | 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶           |
| <i>u lu Nabū-nā'ud</i> | <i>ana</i> | <i>Bābīlī</i> <sup>KI</sup> | <i>u - še - ri - du</i> |
| Nabonidus              | to         | Babylon                     | had brought down,       |








|               |                             |                            |
|---------------|-----------------------------|----------------------------|
| 22. 𐎶𐎶 𐎶𐎶     | 𐎶𐎶 [𐎶𐎶] 𐎶𐎶𐎶 𐎶𐎶              | 𐎶𐎶𐎶 𐎶𐎶                     |
| <i>u - na</i> | <i>ma - ha - si - šu-nu</i> | <i>itūru</i> <sup>KI</sup> |
| to            | their own cities            | returned.                  |

1. Col. III, ll. 12—22.

# INSCRIPTION OF DARIUS, KING OF BABYLON, 521—485 B. C.

[From Schulz, *Journal Asiatique*, Troisième Série, t. IX, pl. VIII, col. a.]









1.         
*ilu rabit(u) ru A - bu - ru - ma - da*  
 A great god (ia) Ahuramazda,

2.      3.     
*ia kut-ka - ru a - ga - a id - din - nu ia*  
 who this soil did create, who

 4.     5.   
*same(e) an - nu - tu id - din - nu ia*  
 these heavens did create, who

    6.    
*amelu gab-e id - din - nu ia gab - bi*  
 mankind did create, who all

  7.       
*nu - nu - ju a - na amelu gab-e id - din - nu*  
 abundance unto mankind has granted,

8.        9.   
*ia a - na Da - a - ri - ia - a - nuš sarri*  
 who Darius the king

ib - nu - u iſten(en) ina ſarrāni Pl mah - ru - tu  
did make one among kings that were before,

iſten(en) ina nu - te - ' - i - me Pl mah - ru - tu  
one among rulers that were before.

a - na - ku 13. Du - a - ri - ſa - a - muſ ſarru  
I am Darius the

rubā(u) ſar ſarrāni Pl ſar māti Pl  
great king, king of kings, king of lands,

ſa nap - ſar 16. ti - ſa - na - a - lu gub - bi  
of the whole of all tongues,

ſarru ſa ſaḥ - ſa - ru a - gu - a - la  
king of this soil,

ra - bi - ſum 18. ru - uḫ - ſum  
great (and) extensive,

mār 19. Uḫ - ſa - as - ſa  
son of Hystaspes,

20. A - ſa - ma - an - ni - iſ - ſi - '  
the Achaemenian.




# INSCRIPTION OF ANTIOCHUS-SOTER, KING OF BABYLON, 280—260 B. C.





[From a cylinder in the British Museum, No. 80—6—17, 1.]





1.    
*m*    *An* - *ti* - ' - *ku* - *us*    *Sarru*  
 Antiochus,    the

 2.    
*ribū(n)*    *Sarru*    *dan* - *us*    *Sar*    *kiššati*    *Sar*  
 great king,    the mighty king,    king of the world, king of

   3.   
*Babilī ki*    *Sar*    *mātāti*    *sa* - *ni* - *in*  
 Babylon,    king of    lands,    patron of

    
*E* - *sig* - *ia*    *u*    *E* - *si* - *du*  
 Esagil    and    Ezida,

4.      
*aplu*    *ašaridu*    *šu*    *Si* - *lu* - *uk* - *ku*  
 the princely son    of    Seleucus,

 5.     
*Sar*    *anelu*    *Ma* - *ak* - *ka* - *du* - *na* -    *Sar*  
 king of    the Macedonians,    king of

𐎶𐎵 𐎶𐎵 6. 𐎶𐎵 𐎶𐎵 𐎶𐎵 . . . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*Babili* *ki* *a - na - ku* . . . *arbu* *Aduri* *umi*  
 Babylon, am 1. . . In the month Adur, on

𐎶𐎵 𐎶𐎵 14. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*XX* *KAM* *šatti* *XLIII* *niš - šu* *in*  
 the 20th day, in the 43rd year, the foundation of

𐎶𐎵 𐎶𐎵 𐎶𐎵 15. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*E - si - da* *biti* *ki - i - ni*  
 Ezida, the true temple,

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*bīt* *šu* *Nabū* *šr* *ki - riš* *šar - šip* *ki*  
 the temple of Nabū which is in Borsippa,

16. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 . . . 34. 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*ad - di - e* *niš - šl - šu* . . . *šu* *Nabū*  
 I laid its foundation . . . O Nabū,

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 35. 𐎶𐎵 𐎶𐎵  
*apil* *E - sag - ila* *bu - kur*  
 son of Esagil, the first-born

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 36. 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*ilu* *Marduk* *riš - lu - u* *i - lit - ti*  
 of Marduk, of highest rank, offspring of

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 37. 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*ilu* *Erū - u - a* *šar - rat* *a - na*  
 Erūa the queen, into

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 38. 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*E - zi - da* *biti* *ki - i - ni* *bīt*  
 Ezida, the true temple, the temple of

  
*lu A-nu - ti - ka su - bat fu - ub lib - bi - ka*  
 thy divinity, the dwelling of thy heart's desire,

39.   
*i - na bi - da - a - lu u ri - za - a - lu*  
 with joy and shouting


40.   
*i - na e - ri - bi - ka i - na*  
 when thou enterest, at


  
*ki - bi - ti - ka kil - ti za*  
 thy righteous command which

  
*lu us - lam - sa - ku li - ri - ku u - mi - in*  
 is not hindered, long be my days,


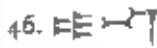
42.   
*li - mi - da sanûti(iti) - ia*  
 many be my years,



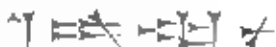
43.   
*li - kun lu kuasli - n - a*  
 established be my throne,

  
*li - il - bi - ir pa - lu - u - a i - na*  
 old may my reign become. By

  
*haš - fa - ka ši - i - ri mu - kin*  
 thy exalted sceptre, that holds fast



 45.   
*pal - lu - uk - ku šamē(e) u iršitū(tim) i -*  
 the circuit of heaven and earth, ut


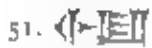

 46.    
*pi - i - ka el - li liš - luk - ku - nu*  
 thy bright mouth may they establish





 47.     
*du - un - ki - ka mātātī<sup>pl</sup> ištu gi - it*  
 my good fortune. The lands from the rising of

 48.     
*the Šamšū(ki) a - di e - ri - ib the Šamšū(ki)*  
 the Sun to the setting of the Sun

 49.    
*lik - lu - du kātā<sup>pl</sup> - ai man - du - at - li - si - nu*  
 may my hands conquer; their tribute

 50.    
*lu - us - ni - ki - ma a - na kuk - lu - lu*  
 may I hold fast and for the completion of

 51.    
*E - sag ištū E - zi - di*  
 Esagil and Ezida

 52.     
*lu - bi - il lu Nabū aplu akaridu*  
 may I bring (it). O Nabu, princely son,

 53.   
*a - na E - zi - da bīti ki - i - ni*  
 into Ezida, the true temple,



 54.   
*i - na*                      *e - ri - bi - ku*                      *damiḫlīn(līm)*  
 when                      thou enterest,                      good fortune for





  
*An - ti*                      *ku*                      *šar*                      *māḫlī*  
                                  Antiochus                      king                      of the lands,



55. 


  
*w*    *Si - lu - uk - ku*                      *šarri*                      *māri-šu*  
                                  Seleucus                      the king,                      his son,

56.   
*As - ta - ar - ta - mi - ik - ku*  
                                  Stratonice

57. 
  
*hi - rat - su*                      *šur - ra - at*  
                                  his spouse,                      the queen,

58. 
 59.   
*da - mi - ik - ti - šu - un*                      *li - iz - ka - kin*  
                                  may their good fortune                      be established


  
*i - na*                      *pi - i - ka*  
 at                      thy mouth!




# THE CREATION OF THE GODS.



[K 5419 a and 82 - 7-14, 402.]

1.      
*e - mu - ma*      *e - lil*      *la*      *nu - lu - u*  
 When      above      not      named was




      2.     
*su - ma - mu*      *sap - lil*      *am - ma - lum*      *su - ma*  
 heaven      (and) below      earth      a

      3.    
*lu ank - ra*      *Apsil - ma*      *ril - lu - u*  
 did not bear,<sup>1</sup>      and Ocean,      the primeval,

      4.    
*ba - ra - su - uu*      *mu - um - mu*      *Ti - dmat*  
 who begat them,      (and) confusion,      Tiimat,

   
*mu - al - li - da - ul*      *gim - ri - su - uu*  
 who bore      them both, —

5.     
*me - pi - su - uu*      *is - te - nil*      *i - hi - lu - u - ma*  
 their waters      together      mingled      and

6.     
*gi - pa - ra*      *la*      *ki - is - su - ra*  
 no field      was formed,

1. *I. e.*, did not exist.

su - ga - a    la    se - '    7. e - nu - mu    ilāni P<sup>1</sup>  
 no marsh    was to be seen,    when yet    of the gods

la    nu - pu - u    ma - na - ma    8. nu - ma    la  
 there had not been called into being    any,    (and) no name

zuk - ku - ru    ki - ma - lu    la    sa - a - mu  
 did they bear,    (and) no destinies    were determined,

9. ib - ba - nu - u - ma    ilāni    gi - mir - lu - um    ilāni (?)  
 then were created    the gods,    all of them,

10. laḥ - mu    la - ḥa - mu<sup>2</sup>    uḥ - ta - pu - u  
 Lahmu    (and) Lahamu    were called into being

a - di    ir - bu - u    ir - bu - u  
 . . . . .    Ages    increased    . . . . .

12. An - sar    Ki - sar    ib - ba - nu - u    ib - ba - nu - u  
 Anšar    (and) Kišar    were created    . . . . .

13. ur - ri - ku    fīnā P<sup>1</sup>    Anu    Anu  
 Long were    the days    . . . . .    Anu





a - bi    An - sar    An - nu    Anu  
 the father    . . . . .    Anšar    (and) Anu    . . . . .

# THE REVOLT OF TIĀMAT, THE DRAGON.

[K 3473 + 79-7-8, 296 + R 615, K 8524, K 8575 and 88-4-19, 13 with restorations from K 4832 and 81-7-27, 80.]



1.    2.   
*An - sar pa - a - lu i - pu - lam - ma a - mu*  
 Anšar his mouth opened and to

     
*Ga - ga sukkalli - lu a - mu - tu i - sak - kur*  
 Gaga his minister the word he addressed :


3.      
*a - lil lu - lu - ga suk - kul - lum mu - fil*  
 "Go Gaga, (thou) minister that rejoicest


 4.    
*ka - bit - ti - in a - na Lu - lu - mu*  
 my spirit, to Lahmu


    
*Lu - lu - mu ka - a - tu lu - uz - pur - ka*  
 (and) Lahamu thee will I send.

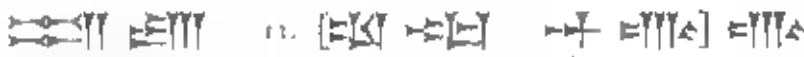
. . . . . 7. . . . .    
 . . . . . *il - lu na - gab - lu - in*  
 . . . . . the gods, all of them,

8.    
*li - ša - nu liš - ku - nu ina ki - ri - e - li*   
 the tongue let them prepare, at the banquet


   
*liš - ku aš - an li - ku - lu*   
 let them eat, bread let them eat,


   
*lip - ti - ku ku - ru - na a - na lu Marduk*   
 let them mix sesame-wine, for Marduk,


   
*nu - tir gi - mil - li - šu - nu li - šu - nu*   
 their avenger, let them decree

   
*šim - lu al - ka lu Ga - ga*   
 the lot. Go Gaga,

   
*kuš - me - šu - nu i - šu - ma minnu lu*   
 before them stand and all that

   
*a - nuš - ka ru - ka šu - nu - na - a ana*   
 I tell thee repeat unto

   
*ša - a - šu - nu* (l. 13-66, containing Anšar's message to Lahmu and   
 them. Lahamu, correspond word for word with the message   
 as delivered by Gaga in ll. 71-124; see pp. 126 ff.)

67.    
*il - lik lu Ga - ga ur - ša - šu*   
 Gaga went, his way







*lu mah - ri it - ta - lad sir - mah - i*  
 invincible, she has spawned monster-serpents,

83. 

  
*sah - lu - ma sin - ni lu pa - du - u*  
 sharp of tooth, unsparing

84. 
  
*al - lu - i im - lu kima*  
 of fang (?), with poison like

*du - a - mi nu - mur - su - nu u3 - ma - al - li*  
 blood their body has she filled.

85. 

  
*u3umgalle<sup>pl</sup> na - ad - ru - u - li pul - ha - u - li*  
 Monster-vipers, fierce ones, with terror

86. 
  
*u - 3ul - bi3 - ma me - lam - me u3 - da3 - 3a - a*  
 has she clothed and with brightness endowed,






87. 
  
*e - li3 um - da3 - 3ad a - mir - su - nu 3ar - bu - bu*  
 on high {she has caused} {Whoever} dread (?)  
                   {them to . . . .} {beholds them,}

88. 
  
*li3 - 3ar - mi - im nu - mir - su - nu*  
 overpowers him, their body


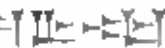

*li3 - lah - 3i - dam - ma la i - ni - u*  
 rears up, and none can stop

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝







101.       
*ad - di ta - a - ka ina pubur ilāni*  
 "I have recited thy spell, in the assembly of the gods

 102.    
*u - sar - li - ka ma - li - kut ilāni*  
 I have raised thee to power, with the rule of the gods,

    
*gim - rat - su - nu ka - tuk - ka ut - mu - al - li*  
 all of them, thy hand have I filled.

103.     
*lu - u Sar - bu - ta - ma ha - i - ri*  
 Be thou great, thou, my

 104.   
*e - du - u at - ta li - ir - tab - bu - u*  
 chosen spouse, let them magnify




     
*ank - ru - ka eli kut . . . . . uk - ki*  
 thy name over all . . . . .

105.    
*id - din - sun - ma dupšimāti<sup>1</sup>*  
 She gave him the tablets of destiny,





   
*i - ra - al - su u - kal - me - ib*  
 on his breast she put :

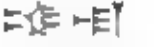



106.     
*ka - ta hibit - ka la*  
 "May thy command not



 113.    
*i - lu - ra ar - kiš ' - ir lu Marduk*  
 turned back. Marduk has set out,




    
*ab - kal - lu ilāni ma - ru - ku - nu*  
 the director of the gods, your son,

114.      
*ma - ba - riš Ti - āmat lib - ba - lu a - ra*  
 against Tiāmat his heart to set out

 115.     
*ub - lu ip - lu pi - i - lu i - lu - ma - a*  
 {thus prompted} His word he addressed  
 (him).

  116.    
*a - na ia - a - ti sum - ma - ma a - na - ku*  
 unto me : "If I,

   
*mu - tir gi - mil - li - ku - nu*  
 your avenger,





117.     
*a - kam - me Ti - āmat - ma u - bal - laš*  
 will conquer Tiāmat and give life to

 118.    
*ka - šu - un šuk - na - a - ma pu - ub - ru*  
 you, appoint an assembly,

   119.   
*šu - ti - ra i - ba - a šim - ti i - na*  
 make preeminent (and) proclaim my lot. In



  
*Up - ūu - ukkin - na - ki*      *mīt - ha - riš*      *ha-diš*  
 Upšukkinaku      together      joyfully






 120. 

  
*hš - ba - ma*      *ip - ūu*      *pi - ia*      *ki - ma*  
 seat yourselves.      With my mouth      in place of




  
*ka - lu - nu - ma*      *ši - ma - tu*      *lu - šim - ma*  
 you      the lot      will I decree.






121. 




  
*la ut - lak - kar*      *mim-mu - u*      *a - han - nu - u*  
 Let it not be altered,      whatever      |





 122. 

  
*a - na - ku*      *ai i - tur*      *ai in - nin - na - a*  
 do,      {may it never}      {may it}      be annulled,  
                          {be changed,}      {never}



 123. 
  
*se - kar*      *kép - ti - ia*      *šū - nu - ja - nim - ma*  
 the word      of my lips."      Hasten      and




 124. 
  
*ši - mal - ku - nu*      *ar - hiš*      *ši - ma - šu*      *ilī - lib*  
 your destiny      swiftly      decree for him,      that he may go



  
*lim - hu - ra*      *na - kar - ku - nu*      *dan - nu*  
 (and) fight      your strong enemy!"

125. 

  
*iš - nu - na*      *ila Lah - nu*      *ila La - ha - nu*  
 They heard,      Lahmu      (and) Lahamu,

is - . . . . .

. . . . .

126. in Igigi

The Igigi,

nap - har - su-un

all of them,

i - un - ku

wailed

mor - ši - iš

grievously :

127. mi - na - a

"What

mak - ru

has been altered,

a - di

until

ir - ku - u

. . . . .

ši - . . . . .

. . . . .?

128. lu

lu

ni - i - di

We do not understand

ni - i - ni

ni

ša

of

Ti - amat

Tiāmat

e - piš - ti - šu

the deed!"

129. ik - ša - šu - nim - ma

They collected(?) and

il - lak - u - ni

il - lak - u - ni

they go,

130. ilāni

ilāni

rabūti

the great gods

ku - li - šu-un

all of them,

mu - šim - mu

who decree

šim - ši

'the lot ;

131. i - ru - bu - ma

they entered in

mut - ti - iš

'before

An - šar

Anšar,

im - lu - u

they filled (the chamber?)

132. in - niš - ku




they pressed on(?)

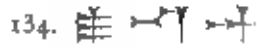


a - ku



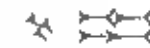
one






 132.   
*u a - hi ina puhri . . . . .* *li - lu - nu*  
 another in the assembly . . . . . The tongue

    
*is - ku - nu ina ki - ri - a - ti us - bu*  
 they prepared, the banquet {they seated} {themselves;}




134.     
*is - na - an i - ku - lu ip - li - ku*  
 bread they ate, they mixed




 135.    
*ku - ru - na si - ri - sa mat - ku*  
 sesame-wine; the sweet drink, the mead,

  136.   
*u - sa - an - ni . . . . . lu - nu si - ik - ru*  
 distorted their . . . . ; they were drunk (?)

    
*ina sa - te - e ha - bu - su su - nam - ru*  
 with drinking, their bodies were filled (?) ;

137.    
*na - ' - dik a - gu - u ku - bit - lu - lu - zu*  
 they were exceeding slack, their spirit

 138.    
*i - te - el - lu a - na lu Marduk - lir*  
 was exalted ; for Marduk their




    
*gi - mil - li - lu - nu i - sim - nu sim - lu*  
 avenger they decreed the lot.



1. So the traces of characters on K 3473 etc. read.





# THE FIGHT OF MARDUK AND THE DRAGON.





[K 3437 + R 641, K 5420 c, R 2. 83, 79-7-8, 251 and 82-9-18, 3737.]

1.     
*id - du - šum - ma pa - rak ru - bu - tum*  
 They set for him a lordly chamber,

2.     
*ma - ša - ri - iš ob - bi - e - šu a - na*  
 surpassing his fathers as

  3.   
*ma - li - ku - tum ir - me ai - la - ma*  
 counsellor he took his place. "Thou art

     
*kab - ta - ta i - na i-lāni ra - bu - tum*  
 preeminent among the great gods,

4.      
*ši - mat - ka la ša - na - an se - šar - ka*  
 thy lot is without equal, thy word is

 5.    
*Anu. ita Marduk kab - ta - ta*  
 O Marduk, thou art preeminent



𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 12. 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*pa-rak ilāni - ma a - šar sa - gi - lu - nu*  
 the shrines of the gods, while they are in want,

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*lu - u ku - un aš - ru - uk - ka*  
 be established in thy sanctuary.

13. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ile Marduk at - la - ma nu - tir - ru*  
 Marduk, thou art our

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 14. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*gi - mil - li - ni ni - id - din - ka*  
 avenger ; we give thee

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*šur - ru - tum kiš - šol kal gim - ri - e - li*  
 the kingdom over the whole world.




15. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*li - šam - ma i - na pu - šur lu - u*  
 Sit down in might, be




𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 16. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ša - ga - la a-mat - ka kak - ki - ka*  
 exalted (in) thy word, may thy weapon





𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*ai ip - pal - lu - u li - ra - i - su*  
 never be defeated, may it crush




𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 17. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵  
*na - ki - ri - ka be - lum ša tak - lu - ka*  
 thy foe. O lord, whoso trusteth in thee,

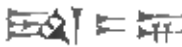






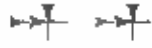

 24.    
*lu - ba - šu* *lu - ur* *ki - bi - šum - ma*  
 the garment, again command it and

  25.   
*lu - ba - šu* *li - i - lim* *iḫ - bi - ma*  
 let the garment be whole! He spake




     
*i - na* *pi - i - šu* *a - bi* *lu - ba - šu*  
 with his mouth, away went the garment ;





26.     
*i - lu - ur* *iḫ - bi - šum - ma* *lu - ba - šu*  
 again he commanded it and the garment

 27.     
*it - tab - ni* *ki - ma* *gi - it* *pi - i - šu*  
 was restored. So soon as { that which  
 came forth from } his mouth

    
*i - mu - ru* *ilāni* *ab - bi - e - šu*  
 they saw, the gods his fathers,

28.     
*iḫ - du - u* *ik - ru - bu* *Marduk - ma*  
 they rejoiced, they paid homage (saying): "Marduk

 29.    
*šar - ru* *u - uṣ - ši - pu - šu* *ḫaṭṭa*  
 is king!" They added to him the sceptre,

   30.   
*ḫuṣṣā* *u* *palā(a)* *id - di - nu - šu*  
 the throne and the ring(?), they gave him


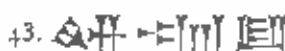
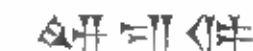























  
*Sa-a - ri      uš - te - iṣ - bi - la      ana   la   a - gi - e*  
 winds                      he posted                      that there might not escape


 43. 
  
*mi-na - mi - Sa                      Sa-ru iṣṣu                      Sa-ru iṣṣu*  
 anything of her,                      the South-wind,                      the North-wind,



 44.   
*Sa-ru šadū                      Sa-ru aḥarrū                      i - in - uš*  
 the East-wind,                      the West-wind ;                      at his side



  
*sa - pa - ra                      uš - laḫ - ri - ba                      ki - iṣ - ti*  
 the net                      he brought near,                      the gift




 45. 
  
*aḥi - šu      lu      A - nim                      ib - ni                      im - ḥul - la*  
 of his father                      Anu.                      He created                      the impulsive





  
*šāra                      līm - na                      me - ḥa - a                      u - šam - šu - tum*  
 evil wind,                      the storm,                      the hurricane,





46. 




  
*šāra                      arba'(ba)                      šāra                      siba                      šāra                      dāliḫa*  
 the four-fold(?) wind,                      the seven-fold(?) wind,<sup>1</sup>                      the whirlwind,













 47.   
*šāra                      lā                      šandūn                      u - še - šu - am - ma*  
 the wind without equal ;                      he caused to go forth




  
*šārē pl                      ša                      ib - nu - u                      si - biṭ - ti - šu - un*  
 the winds                      which he had created,                      the seven of them,

1. Literally, the wind "four", the wind "seven".




48.     
*kir - bi3* *Ti - āmat* *šu - ud - lu - lu*  
the bowels of Tīāmat to destroy,




  49.    
*ti - bu - u* *orki - šu* *iš - ši - ma* *be - lum*  
to advance after him. Then raised the lord




   50.    
*a - bu - bu* *kakka - šun* *rabā(a)* *lu narkabta* *ši - kin*  
the thunderbolt, his mighty weapon, the chariot, { a con- }  
{ struction }





     
*lu* *mah - ri* *gu - lil - la* *ir - kab*  
without equal, terrible, he-mounted;

51.     
*iš - mi3 - sin* *ir - bil* *na - aš - ma - di*  
he harnessed it and ■ yoke of four horses

  52.   
*i - du - u3 - ša* *i - lul* *gi - mir - šu - nu*  
to it he bound, all of them

    
*lu pa - du - u* *ra - lu - šu* *mu - up - par - ša*  
unsparing, overwhelming, flying along,

53.     
*ma - la - a* *ru - ' - li* *šin - na - šu - nu*  
full of slaver their teeth,

  54.    
*na - ša - a* *im - la* *la - sa - ma* *i - du - u*  
flecked with foam, in galloping skilled,



68. *z - ši ma - lak - šu sa - pi - iḫ te - ma - šu - ma*  
troubled was his going,<sup>1</sup> loosened was his mind and

59. *si - ha - ti ip - ši - su u ilāni*  
stopped was his action. And the gods

70. *ri - šu - šu a - li - ku i - di - šu i - mu - ru*  
his helpers, who went at his side, saw

*da a - ša - ri - du ni - šil - šu - nu i - ši*  
the . . . . of the leader, their sight was troubled.

75. *iš - ši - ma be - lum a - bu - bu*  
Then raised the lord the thunderbolt,

76. *kukka - šu rabā(a) . . . . Ti - āmat ša*  
his mighty weapon, [against] Tīāmat, who

*ik - mi - lu ki - a - am iṣ - pur - ši . . . .*  
was furious, thus he sent (the word): ". . . .



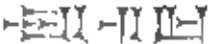
85. *lu ga - an - da - at<sup>2</sup> um - mat - ki*  
Equipped be thy host,

*lu riš - ku - su šu - nu kakkē<sup>3</sup> - ki*  
let them be set in order, thy weapons.




1. That is, as Marduk gazed, Kingu was troubled. 2. *ga-an-da-at* = *šamdat*.




86.   
*en - di - im - ma*<sup>1</sup>    *a - na - ku*    *u*    *ka - a - ši*  
 Stand!                                    I                                    and                                    thou,

        87.   
*i*                                    *ni - pu - uš*                                    *ša - uš - ma*                                    *Ti - āmat*  
 let                                    us join                                    battle!"                                    Tiamat

        88.   
*an - ni - ta*                                    *i - na*                                    *še - mi - ša*                                    *muh - ĩn - tuš*  
 this                                    when                                    she heard,                                    like one possessed

          
*i - le - mi*                                    *u - šu - an - ni*                                    *še - en - ša*<sup>2</sup>  
 was she,                                    she lost her senses,

89.           
*is - si - ma*<sup>3</sup>                                    *Ti - āmat*                                    *šit - mu - riš*  
 she cried,                                    did Tiamat,                                    furiously

    90.       
*e - li - ta*                                    *šur - šiš*                                    *ma - ul - ma - liš*  
 (and) loud,                                    from the roots                                    asunder

        91.   
*il - ru - ra*                                    *ū - da - a - ša*                                    *i - man - ni*  
 trembled                                    her foundation.<sup>4</sup>                                    She recited

          
*šip - ta*                                    *il - ta - nam - di*                                    *ta - a - ša*  
 an incantation,                                    she uttered                                    her spell,

1. *en-di-im-ma* = *emdma*.

2. *še-en-ša* = *šem-ša*.

3. *is-si* = *išši*.

4. I. e., the ground she stood upon.

92.   
*u ilāni ša laḫḫāzi u - ša - ' - lu*  
 and the gods of the battle, cried

93.   
*šu - nu kukkē<sup>1</sup> - šu - nu iḫ - nu - du - ma<sup>1</sup>*  
 they for their weapons. Then advanced

*Ti - āmat abkal ilāni<sup>1</sup> ilu Marduk*  
 Tiāmat (and) the arbiter of the gods, Marduk;

94.   
*ša - uš - meš it - tib - bu kiš - ru - lu*  
 to the fight they come on, they draw near

95.   
*lu - ḫa - zi - iṣ uš - pa - ri - ir - ma be - lum*  
 for battle. The lord spread

96.   
*sa - pa - ru - šu u - šal - mi - ši ḫul - lu*  
 his net to catch her, the evil wind

*ša - bit ar - ka - li pa - nu - uš - šu*  
 that was behind in her face

97.   
*um - duš - šir ip - te - ma pi - i - ša Ti - āmat*  
 he let loose. She opened her mouth did Tiāmat

98.   
*a - na lu - ' - a - ti - šu im - ḫul - lu*  
 to its full extent(?), the evil wind

1. *lu-nin-du* = *innimdu*, IV 1 fr. *emēdu*.

𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶  
uš - te - ri - ba

he made to enter

𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶  
a - na

while yet she had not shut

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ka - lam

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
šap - ti - ša

her lips.

99. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ia - su - ti

The terrible

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
šār vī

winds

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
kar - ša - ša

her belly

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
i - ša - nu - ma

filled and

100. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
in - ni - haš

taken was

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
lib - ba - ša - ma

her courage and

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
pa - a - ša

her mouth

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
uš - pul - ki

she opened wide.

101. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ir - suk mul - mul - la

He grasped

the spear,

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
iḫ - te - pi

he shattered

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ka - ras - sa<sup>1</sup>

her belly,

102. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
kir - bi - ša

her bowels

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
u - bal - ti - ka

he severed,

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
u - šal - liḫ

he pierced

𐎶𐎵𐎶 𐎶𐎵𐎶  
lib - ba

(her) heart.

103. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ik - mi - ša - ma

He overcame her and

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
nap - ša - luš

her life

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
u 𐎶𐎵𐎶 bal - ti

he cut off,

104. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
ša - lam - ša

her body

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶  
id - da - a

he cast down,

𐎶𐎵𐎶 𐎶𐎵𐎶  
eli - ša

upon her




𐎶𐎵𐎶 𐎶𐎵𐎶  
i - sa - sa




he stood.





105. 𐎶𐎵𐎶 𐎶𐎵𐎶  
ul - lu




After

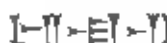


1. ka-ras-sa = karaš-ša.




    
*Ti - amat                      a - lik      pa - ni                      i - ru*  
 Tiāmat,                      the leader,                      he had slain,





106.     
*ki - is - ri - za                      up - tar - ri - ru                      pu - hur - za*  
 her might                      was broken,                      her strength


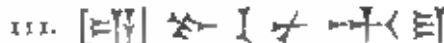
 107.     
*is - sap - ha                      u                      ilāni                      ri - su - za*  
 was scattered,                      and                      the gods                      her helpers,




  108.   
*u - li - ku                      i - di - za                      it - tar - ru*<sup>1</sup>  
 who went                      at her side,                      trembled,

    
*ip - lu - hu                      u - sah - hi - ru                      ar - kat - su - nu*  
 were afraid                      (and) turned                      back;

109.     
*u - se - su - ma                      nap - sa - luš                      e - fi - ru*  
 they took themselves off                      their life                      to save.

110.      
*ni - la                      la - mu - u                      na - par - su - diš                      la*  
 In an enclosure                      were they caught,                      to escape                      not

 111.   
*u - ' - e                      e - sir - su - nu - li - ma*  
 able were they.                      He took them captive,

  112.   
*kakke p<sup>1</sup> - su - nu                      u - sab - bir                      su - pa - riš*  
 their weapons                      he broke,                      in the net

1. *it-tar-ru* for *ittaravū*, 12, Pres. fr. 70.





[𐎠𐎢𐎡𐎣 𐎧𐎺] 𐎧𐎺𐎠

*ik - bu - us*

he trampled.

119. 𐎠𐎢𐎡𐎣

*u*

Moreover

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ilu kin - gu*

Kingu,

𐎧𐎺𐎠 𐎠𐎢𐎡𐎣 𐎧𐎺𐎠 𐎠𐎢𐎡𐎣 𐎧𐎺𐎠 𐎠𐎢𐎡𐎣

*šu ir - ta - bu - u . . . . . šu - u*

who had become great . . . . .,

120. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ik - nu - šu -*

he conquered and

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*il - li ilu . . . . . gu e - la - a . . . . .*

with

. . . . . ga

. . . . .

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*im - ni - šu*

he counted him;

121. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*i - kin - šu - ma*

he took from him

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*dupšimāti<sup>1</sup>*

the tablets of destiny

𐎠𐎢𐎡𐎣 [𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣] 𐎠𐎢𐎡𐎣

*lu si - ma - li - šu*

that were not his by right,

122. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*i - na*

with

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ki - šib - bi*

a seal

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ik - nu - kam - ma*

he sealed (them) and

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ir - tu - us*

in his breast

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*it - nu - up*

he held (them).

123. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*š - tu*

After

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*lim - ni - šu*

his enemies

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ik - nu - u*

he had conquered

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*i - sa - du*

(and) destroyed,

124. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*ai - bu*

(and) the arrogant foe

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*nuš - ta - ' - du*

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*u - ša - pu - u*

had made

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

*še - ri - kam*

. . . . ., and

125. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣





*ir - nit - li*

the triumph





  
*An-sar e-li na-ki-ru ku-li-is*  
 of Anšar over the enemy had completely


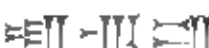


 126. 


  
*uš-zu ni-is-mat in Nu-dim-mud*  
 established, (and) the purpose of Nudimmud









 127. 
  
*ik-šu-du ilu Marduk kar-du e-li*  
 had attained, the valiant Marduk over








  
*ilāni<sup>pl</sup> ku-mu-tum gi-bit-ta-šu*  
 the gods that were captive his durance

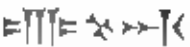




 128. 

  
*ne-don-nin-ma gi-ri-is Ti-āmat*  
 strengthened and to Tiāmat








  
*ša ik-mu-u i-tu-ra ar-ki-is*  
 whom he had captured he turned back.


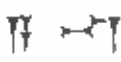

129. 



  
*ik-bu-us-ma he-lum ša Ti-a-ma-tum*  
 Then trod the lord upon Tiāmat's



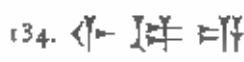

 130. 


  
*i-šul-sa i-na mi-fi-šu la-pa-di-i*  
 hinder part, with his club (?) that had no mercy,



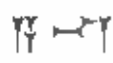


 131. 

  
*u-nat-si mu-uh-ha u-par-ri ma*  
 he smashed the skull, he cut




 132.   
*uš - la - al*      *du - mi - ša*      *ša - a - ru*  
 the channels      of her blood,      the wind,






  
*il - la - nu*      *a - na*      *pu - us - rat*  
 the north-wind      into      concealment





 133. 
  
*uš - la - bil*      *i - nu - ru - ma*      *ab - bu - šu*  
 he made carry (it),      His fathers beheld,



 134.   
*iš - du - u*      *i - ri - šu*      *ši - di - e*  
 they rejoiced,      they were glad,      presents



  
*šul - ma - nu*      *u - ša - bi - lu*      *šu - nu*      *a - na*  
 (and) gifts      they brought      unto


 135. 
  
*ša - a - šu*      *i - nu - uš - ma*      *be - lum*  
 him.      Then rested      the lord;



 136.   
*ša - lum - lu - uš*      *i - bar - ri*      *šir*      *ku - pu*  
 on her corpse      he gazes,      the flesh of the body (i)



  
*u - sa - a - zu*      *i - ban - na - a*      *nik - la - a - ti*  
 he divides,      he forms      cunning plans.

137. 


  
*iš - pi - šī - ma*      *lu - ma*      *nu - nu*      *maš - di - e*  
 He split her      like      a fish      . . . .




 138.   
*a - na      šu-šu      mi - iš - lu - uš - šu*  
 into      two halves,      one half of her









  
*iš - ku - nam - ma      šu - ma - ma      u - ša - aš - lil*  
 he set in place and      as heaven      he spread out.



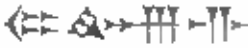
139. 





  
*iš - du - ud      par - ku      ma - uš - ša - ru*  
 He drew      a bolt,      a watchman



 140.   
*u - ša - aš - bi - it      me - e - ša - lu*  
 he stationed,      her waters      not



  
*šu - ša - a      šu - nu - ti      um - lu - ir*  
 to let out      upon them      he enjoined.



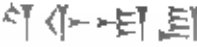
141. 

  
*šami(e)      i - bi - ir      aš - ra - lum*  
 Heaven      he passed through,      the places


 142. 
  
*i - ḫi - tam - ma      uš - tam - ḫi - ir      mi - iḫ - rat*  
 he surveyed, and      he placed      over against








  
*apšū      šu - bat      lu      Nu - dim - mud*  
 the abyss      the dwelling      of Nudimmud.




143. 



  
*šu - ub - ma      be - lum      ša - apšū*  
 And the lord measured      of the abyss

 143.  144.   
*bi-nu-lu-nš-su*      *eš-gal-la*      *tam-li-la-šu*  
 its structure,      a mansion      like unto it

  145.   
*u-ki-in*      *E-šar-ra*      *eš-gal-la*  
 he founded,      Ešara,      The mansion

     
*E-šar-ra*      *ša*      *iš-mu-u*      *ša-ma-mu*  
 Ešara,      which      he had created      as heaven,

146.     
*šu A-nun*      *šu Bēl*      *u*      *šu E-a*  
 Anu      Bel      and      Ea





   
*ma-ša-si-šu-un*      *nš-ratn-ma*  
 in their districts<sup>1</sup>      he caused to inhabit.


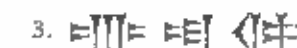

1. Literally "cities".

# THE CREATION OF THE HEAVENLY BODIES AND THE SEASONS.





[K 3567 + K 8588 and K 8526.]

1.      
u - ba - aš - šim man-sa-sa an ilāni  
He (i. e. Marduk) formed a place for \* the gods,

 2.     
rabūti kakkabāni<sup>pl</sup> tam-šil - lu - ma lu - ma - ši  
the great ones; the stars their images, the lumaši-stars,

 3.    
uš - zi - is u - ad - il šatū  
he fixed. He ordained the year,

  4.   
mi - is - ru - lu u - ma - uš - gir XII  
into sections he divided (it), for the twelve

     
arše<sup>pl</sup> kakkabāni<sup>pl</sup> III TA. A. AN uš - zi - is  
months three stars he fixed.

5.       
iš - lu u - mi ša šatū uš - ši  
From the day when the year comes forth

-II(?)    III= GEF E=II <K    6. III= EII EII  
*adi*            u - su - ra - ti            u - šar - šid  
 until                                  the end                                  he founded

<< II E=II    II=II <K    II=II <K    I    II=II <  
*man-ša - aš*            II    Nī - bi - ri            ana    ul - du - u  
                                 of Nibir                                  to                                  determine

II=II E=II I=II    7. II=II <K    II=II <K    II=II <K    II=II <K  
*rik - si - šu - nu*            a - na            la            e - piš    an - ni  
                                 their bounds;                                  that                                  none might err,

II=II    II=II <K    II=II <K    II=II <K    8. << II E=II  
*la*            e - gu - u            ma - na - na            man-ša - aš  
 nor                                  go astray                                  the station of

II=II E=II <K    II=II <K    II=II <K    II=II <K  
*II Bēl*            u            II    E - a            u - kin            il - li - šu  
                                 Bēl            and            Ea                                  he set                                  with him.

9. II=II <K    II=II <K    II=II <K    II=II <K  
*ip - le - ma*            ašullē pī            II            gi - ti  
                                 He opened                                  great gates                                  in                                  the sides,

II=II <K    10. II=II <K    II=II <K    II=II <K  
*ki - laš - la - un*            šī - ga - ru            ul - dan - ni - na  
                                 both (sides),                                  the bolt                                  he made strong

II=II <K    II=II <K    11. II=II <K    II=II <K  
*šu - me - la*            u            im - na            ina            ka - biš - ti - ša - ma  
                                 on left            and            right.                                  In                                  the midst(?) thereof

II=II E=II    II=II <K    12. II=II <K    II=II <K  
*iš - ta - kan*            e - la - a - ti            II            Nannar - ru  
                                 he fixed                                  the zenith.                                  The Moon-god



𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫

uš - le - pa - a

he caused to appear,

𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧

mu - šu

the night

𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫

il - li - pa

he entrusted (to him).


13. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠

# THE STORY OF THE DELUGE.


The account given by Šit-napishtim to the hero Gilgamesh.

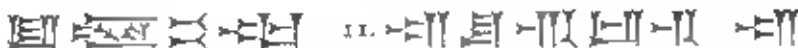
[K 2252 + K 2602 + K 3321 + K 4486 + ■ 1881, K 3375, K 7752 +  
81-2-4, 245 + 81-2-4, 296 + 81-2-4, 460, K 8517 etc.]


8.    
 = Šit - napaštim(tim)      ana      ša - su - ma      izakara(ra)   
 Šit-napishtim      to      him      spake,


   
 a - na      iṭu      Gilgameš      lu - up - te - ka   
 to      Gilgameš :      "I will reveal to thee,


   
 iṭu      Gilgameš      a-mat      ni - šir - ti      u   
 O Gilgameš,      the hidden word,      and

   
 pi - ris - la      ša      ilāni Pl      ka - a - ša   
 the decision      of      the gods      to thee

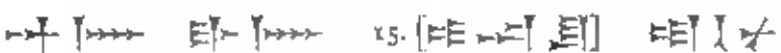
   
 lu - uš - bi - ka      ala      Šu - ri - ip - pak      aku   
 will I declare.      Šurippak,      a city,

   
 ša      ti - du - šu      al - lu      ina      ki - šad   
 which      thou knowest,      (which) on the bank



  
*u3ru* *Pu - ru - li* *šak - nu* 13. *abū* *šu - u*  
 of the Euphrates lies, that city


  
*la - bir - ma* *išāni* *kir - bu - šu* 14. *a - na*  
 was old and the gods within it — to

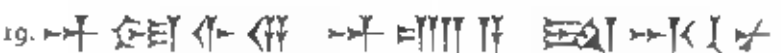

  
*ša - kan* *a - lu - bi* *ub - la* *lib - bu - šu - nu*  
 send a deluge their hearts prompted



  
*išāni* *rabāti* 15. *i - ba - šu* *abi - šu - nu*  
 the great gods. There was their father


  
*A - nu - nu* 16. *ma - lik - šu - nu* *ku - ra - du*  
 Ann, their counsellor the warrior


  
*lu* *Bēl* 17. *gu - za - lu - šu - nu* *lu* *Nin - ib*  
 Bēl, their messenger Ninib,


  
*gu - gal - la - šu - nu* 18. *lu* *En - nu - gi*  
 their director Eannugi,


  
*lu* *Nin - igi - azag* *lu* *E - a* *it - ti - šu - nu*  
 The lord of wisdom, Ea, with them


  
*la - šib - ma* 20. *a - mal - su - nu* *u - ša - an - na - a*  
 sat and their word he repeated

*a - na*  
 to  
*ki - ik - ki - šu*  
 the house of reeds<sup>1</sup> :  
 21. *ki - ik - kiš*  
 'Reed-house,

*ki - ik - kiš*  
 reed-house!  
*i - gar*  
 Wall,  
*i - gar*  
 wall!  
 22. *ki - ik - ki - šu*  
 O reed-house,

*ši - me - ma*  
 hear!  
*i - ga - ru*  
 O wall,  
*hi - is - sa - as*  
 understand!

23. *amēlu*  
*Šu - ri - ip - pa - ku - u*  
 Thou man of Šurippak,  
*mār*  
 son of

*Ubara - tutu*  
 Ubara-Tutu,  
 24. *u - kur*  
 pull down  
*bi-ta*  
 (thy) house,

*bi - ni*  
 build  
*i-šip-pa*  
 a ship,  
 25. *muš - šir*  
 leave  
*mešre(c)*  
 (thy) possessions,

*še - ' - i*  
 take heed for  
*napāšti P<sup>l</sup>*  
 (thy) life,  
 26. *na - ak - ku - ra*  
 (thy) property




*zi - ir - na*  
 abandon  
 and  
*na - piš - ta*  
 (thy) life  
*bu - lil*  
 save,<sup>2</sup>



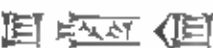

1. Ea probably addresses Šit-napishtim in a dream, while the latter is sleeping in a house of reeds; see L 196.



2. Literally, "cause to live".

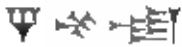




 *mārē*<sup>1</sup>     
  *um - ma - a - ni*  
 craftsmen,     
  *ka - li - šu - nu*  
 all of them





 *u - še - li*     
 87.  *a - dan - ■*     
  *ite Šamaš*  
 I brought in.     
 A fixed time     
 Šamaš




 *iš - ku - ■ - ma*     
 88.  *mu - ir*     
  *ku - uk - ki*     
  *ina*  
 had appointed (saying): 'The ruler of      the darkness      at




 *li - la - a - ti*     
  *u - ša - as - na - an - ■*  
 eventide     
 will send<sup>2</sup>

 *ša - mu - lu*     
  *ki - ba - a - ti*     
 89.  *e - ru - ub*  
 ■ heavy rain;     
 (then) go











 *lib - bi*     
  *in-clippi - ma*     
  *pi - lu*     
  *bābi - ka*  
 into     
 the ship and     
 shut     
 thy door.<sup>3</sup>











90.  *a - dan - nu*     
  *šu - ■*     
  *iḫ - ri - da*     
 91.  *mu - ir*  
 That appointed time     
 arrived;     
 the ruler of

 *ku - uk - ki*     
  *ina*     
  *li - la - a - ti*  
 the darkness     
 at     
 eventide










 *i - ša - an - na - nu*     
  *ša - mu - lu*     
  *ki - ba - a - ti*  
 sent     
 a heavy rain.










1. Literally, "will cause to rain".

92.            
*ša u - mi at - ta - šal bu - na - šu*  
 Of the storm I saw its beginning;










93.            
*u - mu a - na i - lap - lu - si pu - luš - ta*  
 the storm to gaze upon fear










 94.           
*i - ši e - ru - ub a - na lib - bi iu elippi - mu*  
 I had, I entered into the ship and










  95.         
*ap - te - hi bu - a - bi a - na pi - hi - i ša*  
 shut the door. To the pilot of

          
*iu elippi a - na Pu - zu - ur - du Bēl*  
 the ship, to Puzur-Bēl

  96.         
*awelu malahi ekalla at - ta - di - in*  
 the sailor, the ark<sup>1</sup> I handed over

  97.         
*a - di bu - še - e - šu mim - mu - u šu - e - ri*  
 together with its contents. When the early dawn


  98.         
*na - ma - ri i - lim - ma iš - tu*  
 appeared, there came up from

          
*i - šid šame(é) ur - pa - lum ša - lim - tum*  
 the horizon a black cloud.


1. Literally, "great house, palace".






  
*šu - mur - ra - as - su<sup>1</sup> i - ba - ' - u*  
 his whirlwind reached


  
*šamē(e) mimma nnu - ru ana e - fu - ti*  
 the heavens, all light into darkness

  
*ul - tir - ru ul im - mar a - hu*  
 was turned. . . . No man beholds

  
*a - hu-šu ul u - lu - ad - da - a niše<sup>1</sup>*  
 his fellow, no more were men recognised

  
*šamē(e) ilāni<sup>1</sup> ip - lu - hu*  
 in heaven. The gods were afraid of

  
*a - bu - ba - am - ma it - te - ip - su*  
 the deluge, they retreated,


  
*i - te - lu - u ana šamē(e) ša iu A - num*  
 they went up into the heaven of Anu.


  
*ilāni<sup>1</sup> kāma kalbi kun - nu - nu*  
 The gods like a hound crouched down,

  
*ina ka - ma - a - li rab - su i - šis - si*  
 in the enclosure (of heaven) they sat cowering. She cried aloud


1. *šu-mur-ra-as-su* = *šumurrat-su*.


 118.   
*ilu* *lî - tar* *kî - na* *a - lîl - lî* *u - nam - ba*  
 did lîtar like a woman in travail, lamented



 *ilu* *Be - lîl* *ilāni<sup>pl</sup>* *ša - bat* *rig - ma*  
 the Lady of the gods with a loud voice :

119.  *uū-mu* *ul - lu - u* *a - na* *šî - il - lî*  
 'That (former) race into clay


 120  *lu - u* *i - tur-ma* *aš-šu* *a - na - ku*   
 has been changed, since I in

 *pu - ħur* *ilāni<sup>pl</sup>* *aḫ - bu - u* *limuttu*  
 the assembly of the gods commanded evil.

121.  *kî - i* *aḫ - bi* *ina* *pu - ħur* *ilāni<sup>pl</sup>*  
 When I commanded in the assembly of the gods

 122.  *limuttu* *ana* *ħul - lu - uḫ* *nišš<sup>pl</sup> - ia*  
 evil, for the destruction of my people

 123.  *ħab - la* *aḫ - bi - ma* *a - na - ku - um - ma*  
 a storm I commanded. That which I

 124.  *ul - la - da - nî* *šu - u* *ai - ma* *kî - i*  
 brought forth — where (is it)? Like


mārē <sup>P1</sup>

the spawn of


nūnē <sup>P1</sup>

fish



u - nu - a - l - la - a

it fills



lam - ta - am - na

the sea!

 125. 
ilāni <sup>P1</sup>

The gods



šu - ut

of



lu A - nu - ki

the Anunnaki



ba - ku - u

wept



it - li - la

with her,

 126. 
ilāni <sup>P1</sup>

aš - ru

aš - bi

i - na

bi - ki - ti

the gods

{were howed}  
down,

they sat

in

tears,

 127. 

kat - ma

šap - ta - šu - nu

pressed together were

their lips

 128. 

VI

For six



ur - ra

days



u

and



nu - ša - a - ti

nights

 129. 

il - lak

blew



ša - a - ri

the wind,



a - bu - bu

the deluge,



me - hu - u

the tempest



i - sap - pan

overwhelmed



māta

the land.

 130. 

si - hu - u

The seventh



u - nu

day



i - na

when



ku - ša - a - di

it drew near,







it - la - rak


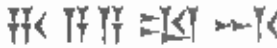

there ceased






me - hu - u

the tempest,




 131. 
  
*a - bu - bu*      *kub - la*      *zu*      *— - dah - gu*  
 the deluge,      the storm,      which      had fought




 132.   
*ki - ma*      *ha - ai - al - ti*      *i - nu - up*  
 like      a host.      Then rested







  
*tamtu*      *us - hu - ri - ir - ma*      *im - hul - lu*  
 the sea,      it subsided,      and      the hurricane,



 133.   
*a - bu - bu*      *ik - lu*      *ap - pu - al - sa*  
 the deluge      ceased.      I looked upon

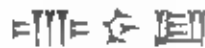





 134.   
*la - ma - lu*      *zu - kin*      *hu - lu*      *u*  
 the sea      while I caused (my) voice ■ resound,      but




  
*kul - kul*      *te - ni - ze - e - ti*      *i - lu - ra*      *a - na*  
 all      mankind      was turned      into




 135. 

  
*ti - if - ti*      *ki - ma*      *u - ri*      *mit - hu - rat*  
 clay.      In place of      fields      there lay before (me)



 136. 
  
*u - sal - lu*      *ap - ti*      *uap - pa - za - am - ma*  
 a swamp.      I opened      the air-hole      and








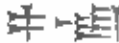

  
*urru*      *im - la - hul*      *eli*      *dur*  
 the light      fell      upon      the wall



  
*ap - pi - ia*                      *uk - tam - mi - is - nu*  
 of my face;<sup>1</sup>                      I was bowed down,







  
*at - ta - sab*                      *a - bak - ki*                      *eli*  
 I sat down,                      I wept;                      over

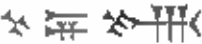





  
*dūr ap - pi - ia*                      *il - lu - lu*                      *di - a - ai*  
 my cheek                      flowed                      my tears.










  
*ap - pa - ti - is*                      *kib - ra - a - ti*                      *pa - tu*<sup>2</sup>  
 I looked upon                      the world                      — all was









  
*lāmlu*                      *a - na*                      *XII Ta. A. an*  
 sea.                      After                      twelve (days?)




  
*i - te - la - a*                      *na - gu - u*                      *a - na*  
 emerged                      the land,                      To




  
*matn Ni - gir*                      *i - te - mūd in elippu*                      *šadū(u)*  
 the land of Nišir                      the ship took its course.                      The mountain







  
*matn Ni - gir*                      *in elippa*                      *iš-bat-ma*                      *a - nu*                      *na - a - ši*  
 of the land of Nišir                      held the ship fast and                      to slip






  
*u*                      *id - din*                      *išlēm(en)*                      *u - nu*                      *šanā(a)*                      *u - nu*  
 did not allow (it).                      The first                      day,                      the second                      day

1. *I. e.*, "upon my cheek".2. *pa-tu* probably = *paṭn*.

𐎶 𐎠𐎢𐎥𐎶 𐎶𐎠 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 144. 𐎶𐎠 𐎶𐎠 𐎶𐎠 𐎶𐎠  
*šadū(u)* *Ni - šir* do. *šal - ša* *u - nu*  
 the mountain Nišir do. The third day,

𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*ri - ša - a* *u - nu* *šadū(u)* *Ni - šir* do.  
 the fourth day the mountain Nišir do.

145. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*hanšu(šu)* *šiššo(ša)* *šadū(u)* *Ni - šir* do.  
 The fifth, the sixth the mountain Nišir do.

146. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*šibš(a)* *u - ma* *i - na* *ka - ša - a - di*  
 The seventh day when it drew near,

147. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*u - še - šir - ma* *summatu* *u - maš - šir*  
 I sent forth a dove (and) let (her) go.

148. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*il - lik* *summatu* *i - šu - ra - am - ma*  
 The dove flew to and fro<sup>1</sup> but


149. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*man-ša - nu* *ul* *i - pa - aš - šum - ma* *is - saš - ra*  
 a resting-place there was not and she returned.

150. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*u - še - šir - ma* *šinuntu* *u - maš - šir*  
 Then sent I forth a swallow (and) let (her) go.

151. 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶 𐎶𐎠𐎢𐎥𐎶  
*il - lik* *šinuntu* *i - šu - ra - am - ma*  
 The swallow flew to and fro but


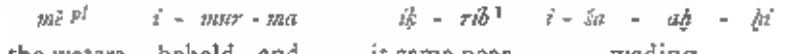
1. Lit. "went and returned".


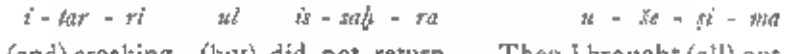
2. I 1, Pres. fr. *bašš*.



152.   
*man-za - zu ul i - pa - aš - šun - ma is - saḫ - ru*  
 a resting-place there was not and it returned.

153.   
*u - še - gi - ma a - ri - ba u - maš - šir*  
 Then sent I forth a raven (and) let (it) go.

154.   
*il - lik a - ri - bi - ma ḫa - ru - ru ša*  
 The raven flew and the abatement of



 155.   
*mā pī i - mur - ma ik - riš<sup>1</sup> i - ša - aḫ - ḫi*  
 the waters beheld and it came near wading

 156.   
*i - tar - ri ul is - saḫ - ra u - še - gi - ma*  
 (and) croaking, (but) did not return. Then I brought (all) out

 157.   
*a - na IV šārū pī at - lu - ki ni - ḫa - a*  
 unto the four winds, I offered an offering

 158.   
*aš - kun šur - ki - nu ina eli*  
 I made libation on

 159.   
*ziḫ - ḫur - rat šadi(i) VII u VII*  
 the peak of the mountain; in sevens

 160.   
*karuḫ a - da - gur uk - lin i - na*  
 the vessels I set out, un-

1. Perhaps read *ik-kaš*, "it fed".

šap - li - šu-nu at - la - bak hanū lu erinu  
 der them I heaped up reed, cedar-wood

160. ilāni<sup>pl</sup> i - gi - nu  
 and The gods smelt

i - ri - ša ilāni<sup>pl</sup> i - gi - nu e - ri - ša  
 the savour, the gods smelt the savour

162. ilāni<sup>pl</sup> ki - ma nu - tem - bi - e  
 that was sweet, the gods like fies

eli bel niki ip - lab - ru ul - lu  
 over the sacrificer collected. When

ul - la - nu - nu - ma<sup>lu</sup> Belit ilāni ina ka - ša - di - šu  
 now the Lady of the gods drew near

164. iš - ši<sup>pl</sup> rabūti<sup>pl</sup> ša<sup>lu</sup> A-nu - un  
 she raised the great jewels(?), which Anu

i - pu - šu ki - i šu - ši - šu ilāni<sup>pl</sup> 165.  
 had made according to her wish, (crying): '(What) gods

an - nu - ši lu - u abnu ukūti kišādi - ia<sup>1</sup>  
 these (are)! By the (jewels of) lapis lazuli upon my neck,

1. For abnu ukūti kišādi-ia it is possible to read abnu šipri-ia, i. e. "By my (jewels of) lapis lazuli".















 166. 
  
*ai*                      *am - ši*                      *ānē pl*                      *an - nu - ti*  
 I will not forget!                      These                      days












  
*aš - su - sa - am - ma*                      *ana*                      *da - riš*                      *ai*  
 have I set in my memory,                      never                      will I





 167. 
  
*am - ši*                      *ilāni pl*                      *lil - li - ku - ni*  
 forget (them)!                      Let the gods                      come



 168. 
  
*a - na*                      *sur - ši - ni*                      *iku šel*                      *ai*  
 to                      the offering,                      (but) let not Bēl



  
*il - li - ha*                      *a -*                      *sur - ši - ni*  
 come                      to                      the offering,

169. 


  
*aš - šu*                      *la*                      *iku - tal - ku - ma*                      *iš - ku - nu*  
 since                      he took not counsel                      and                      sent


 170. 

  
*a - bu - bu*                      *u*                      *nišē pl - ia*                      *im - u*  
 the deluge                      and                      my people                      he surrendered


 171. 
  
*ana ka - ra - ši*                      *ul - lu*                      *ul - la - nu - um - ma*  
 to                      destruction?                      When now





 172.   
*iku Bēl*                      *ina*                      *ka - ša - di - šu*                      *i - mur*  
 Bēl                      drew near,                      he saw


 173.   
*inu* *chippa-ma* *i - te - sis* *inu* *Bēl* *lib - ba - ti*  
 the ship; then wroth was Bēl, with anger


  
*im - tu - ti* *ša* *ilāni* *inu* *Igigi*  
 was he filled against the gods of the Igigi :



174.   
*ai - nu - ma* *u - gi* *na - piš - ti*  
 "Who then has escaped with life?


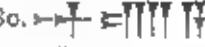
175.   
*ai* *iš - luš* *amēlu* *ina* *ka - ra - ti*  
 No man must live in the destruction! ".

176.   
*inu* *Nin - iš* *pa - a - šu* *i-puš-ma* *ikabbi*  
 Then Ninib his mouth opened and spake

177.   
*isakar(ar)* *ana* *šu - ra - di* *inu* *Bēl*  
 (and) said to the warrior Bēl :

178.   
*nan-nu - um - ma* *ša la* *inu* *E - a* *a-ma - ti*  
 "Who but Ea (this) thing

 179.   
*i - ba - an - nu* *u* *inu* *E - a*  
 could do? And Ea

 180.   
*i - di - e - ma* *ka - la* *šip - ri* *inu* *E - a*  
 knoweth every matter! " Then Ea

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 181. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*pa - a - šu špuš-ma iškabbi izakur(ar) ana*  
 his mouth opened and spake (and) said unto

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 182. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*ku - ru - di ilu Bel al - lu*  
 the warrior Bel : "Thou

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*abkal ilāni v! ku - ru - du*  
 director of the gods! O warrior!

183. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*ki - i - ki - i lu tam - lu - lik - ma*  
 So ill-advised wert thou that

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 184. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*a - bu - bu taš - kun be - el hi - ši*  
 a deluge thou didst send! (On the) sinner

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 185. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*e - mid hi - lu - a - šu be - el hi - lu - ši*  
 lay his sin! (On the) transgressor

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 186. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*e - mid hi - lu - šu ru - nu - me ai*  
 lay his transgression! Forbear, let not

𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*ib - ba - ti - i šu - du - ul ai ir - . . . .*  
 (all) be destroyed! Have patience(?), let not (all) be . . . . !

187. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵 188. 𐎧𐎺𐎠𐎵 𐎧𐎺𐎠𐎵  
*am - ma - ku laš - ku - nu a - bu - bu nešu*  
 Instead of sending a deluge, let a lion

lit - ba - am - ma      niše pl      li - za - ab - hi - ir  
 come      and      mankind      let him lessen!

189. am - ma - ku      laš - ku - nu      a - bu - ba  
 Instead of      sending      a deluge,

190. barbaru      lit - bu - am - ma      niše pl  
 let a leopard      come      and      mankind

li - za - ab - hi - ir      191. am - ma - ku  
 let him lessen!      Instead of

laš - ku - nu      a - bu - ba      192. bu - šaš - hu  
 sending      a deluge,      let a famine

liš - ša - kin - ma      māša      liš . . . .      193. am - ma - ku  
 take place and the lund      . . . .!      Instead

laš - ku - nu      a - bu - ba      194. iku      Ur - ra  
 of sending      a deluge,      let the Plague-god

lit - ba - am - ma      niše pl      liš - giš      195. a - na - ku  
 come      and      mankind      let him slay!      I

ul      ap - la - a      pi - ris - li      ilāni pl  
 did not divulge      the decision      of the

196. *rabūti* <sup>v1</sup> *At - ra - ha - sis* *šu - na - la*  
great gods! Atra-hāsis a dream

*u - šab - ri - šum - ma pi - ris - li ilāni* <sup>v1</sup>  
I caused to see and (thus) the decision of the gods

197. *iš - me e - nin - na - ma mi - lik - šu miš - ku*  
he heard!" Thereupon came he a decision,

198. *i - lim - ma šu Bēl a - na lib - bi ku elippi*  
and Bēl went up into the ship;

199. *iš - baš ha - li - ia - ma ul - le - la - an - ni*  
he took my hand and forth he brought



200. *ia - a - ši nš - le - li nš - tak - mi - is*  
me; he brought forth, he caused to bow down

201. *sin - niš - li ina i - di - ia il - pu - ul*  
my wife at my side, he turned

*pu - ul - ni - ma is - za - as ina bi - ri - ia - ni*  
to another,<sup>1</sup> he stood between us,

202. *i - bar - ra - ban - na - ši i - na pa - na*  
he blessed us : "Formerly

1. Literally, "he turned our front".



 203. 
  
*m Šit-napištim* a - me - lu - šun - ■ ■ - nin - na - ma  
 Šit-napištim (was) of mankind, but now
















  
*m Šit-napištim* u šinušti-šu lu - u c - nu - u ki - i  
 let Šit-napištim and his wife be like unto



 204. 
  
*ilāni pl* na - ši - ma lu - u a - šib - ma  
 the gods, even us, and let dwell









  
*m Šit-napištim* ina ru - u - ki ina pl - i  
 Šit-napištim afar off at the mouth


 205. 



  
*nārāti pl* il - šu - in - ni - ma ina  
 of the rivers! Then took they me and afar





  
*ru - ki* ina pl - i *nārāti pl*  
 off, at the mouth of the rivers




  
*uš - te - ši - bu - in - ni*  
 they made me to dwell.

THE DESCENT OF ISHTAR INTO HADES.

The arrival of the goddess at the gates of the Lower World.

[K 162.]

1.       
*a - na*      *māl*      *lā*      *tārī*      *haḫ - ha - ri*  
 To      the land whence none return,      the place

[𐎠𐎡𐎢] 2. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢  
i - fi - e in Ištar mārat in Sin  
of darkness, Ištar the daughter of Sin

























u - su - un - sa                      is - kun  
 her ear                                      inclined : '

3.  *zē* - *kun* - *ma* *mūrat* *lin* *Sin*  
then inclined the daughter of Sin













e - en - en - su      a - na      bit      e - fi - e  
 her ear      to      the house      of darkness,







5. 




the seat of the god Irkalla, to the house { from }  
 { which }




1. *J. e.*, "directed her attention".




   6.   
*e - ri - bu - su*      *lu*      *a - su - u*      *a - na*  
 he that enters      comes not forth,      to






     
*har - ra - ni*      *su*      *a - luk - lu - sa*      *lu*  
 the road      whose path      does not

 7.     
*lu - a - i - rat*      *a - na*      *bit*      *su*  
 return,      to      the house      whose

    
*e - ri - bu - su*      *su - nu - mu - u*      *nu - u - ra*  
 visitor      is excluded from      the light,

8.     
*a - sar*      *epir<sup>2</sup> pi*      *hu - hu - us - su - nu*<sup>1</sup>  
 to the place where      dust      is their bread

  9.   
*a - kal - su - nu*      *si - if - fu*      *nu - u - rn*  
 (and) their food      is mud.      The light

      
*ul*      *im - ma - rn*      *ina*      *e - fu - ti*      *an - bu*  
 they behold not,      in      darkness      they dwell,

10.      
*lab - su - na*      *ki-ma*      *ig - su - ri*      *su - hai*  
 and are clothed      like      birds      in a garment

 11.      
*gap - pi*      *cli*      *in - dalli*      *u*      *in - sikkuri*  
 of feathers;      over      door      and      bolt




1. *bu-bu-us-su-nu* = *bubūt-su-nu*.










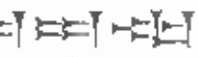





 12. 

  
*ša - pu - ub*      *iḫ - ru*      *lu Iš-tar*      *a - na*      *bāb*  
 is scattered      the dust.      Ištar,      to      the gate



 13.   
*māt lā lāri ina ka - ša - di - ša*      *a - na*  
 {of the} whence none return      at her approach,      to  
 {land}




  
*amēlu pēlu ba - a - li a - me - tum is - sak - kar*  
 the porter      at the gate      the word      addresses :

14. 


  
*amēlu pēlu - me - e<sup>1</sup> ḫi - ta - a ba - ab - ku*  
 Ho! Porter!      Open      thy gate!

15. 

  
*ḫi - ta - a ba - ab - ku - ma lu - ru - bi*  
 Open      thy gate,      that I may enter,


 16. 

  
*a - na - ku šum - ma la ta - pal - la -*  
 even I!      If      thou openest not







  
*ba - a - bi la ir - ru - ba a - ma - ku*  
 the gate,      so that I enter not,

17. 

  
*a - maḫ - ḫa - aṣ dal - tum sik - ku - ru*  
 I will smite      the door,      the bolt





 18.   
*a - šaḫ - biṣ a - maḫ - ḫa - aṣ*  
 will I shatter,      I will smite




1. *mē* is here probably to be taken as an enditic particle.



  
*si - ip - pu - ma*      *u - ša - bal - kat*      *dalāti pī*  
 the threshold and      tear down      the doors,

19. 

  
*u - še - el - la - a*      *mi - tu - ti*      *ākilūtī pī*  
 I will raise up      the dead,      that they may eat


 20. 
  
*bal - tu - ti*      *eli*      *bal - tu - ti*  
 (and) live,      (and) over      the living



 21.   
*i - ma - ' - du*      *mi - tu - ti*      *amēlu pētu*  
 will swarm      the dead.      The porter




 22.   
*pa - a - šu*      *i - pu - uš - ma*      *i - ka - bi*      *is - šak - ka - ra*  
 his mouth      opened and spake;      he addresses





 23.   
*a - na*      *rabīti(tī)*      *in*      *Iš - lar*      *i - ši - '*  
 the princess      Ištar :      "Stay,



  
*be - el - ti*      *la*      *la - na - da - aš - ši*  
 O lady,      thou shalt not throw it down!

24. 


  
*lu - ul - lik*      *šumu - ki*      *lu - ša - an - ni*      *a - na*  
 Let — go      (and) thy name      declare      to







  
*šar - ra - ti*      *in*      *Allatu*  
 the queen      Allatu."

# THE LOVES OF ISHTAR.




The repulse of the goddess by the hero Gilgamesh.

[K 33r, K 4579 a + K 8018, S 2112 and R 578.]

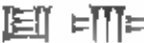


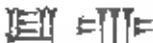
6.      
*a - na* *du - un - ki* *la* *in Gilgamesh*  
 On the comeliness of Gilgamesh

     
*i - na* *it - la - ši* *ru - bu - ut* *in Ishtar*  
 (her) eyes she cast, did the mighty Ishtar :

7.     
*al - kam -* *in Gilgamesh* *lu - u*  
 "Come, Gilgamesh, be

  8.   
*ha - i* *at - la* *in - bi - ka*  
 thou (my) spouse! Thy strength

   9.   
*ia - a - ši* *ka - a - in* *ki - šam - na* *at - la*  
 on me as a gift bestow and thou

     
*lu - u* *mu - i - na* *a - na - ku* *lu - u*  
 shalt be my husband and I will be

9. 10.   
 aš - ka - at - ka lu - še - is - ziz - ka <sup>markabi</sup>   
 thy wife! I will set thee in a chariot

11.   
 abun uku n burāṣi ša ma-ša-ru-ša   
 of lapis lazuli and gold whose wheels

12.   
 burāṣa - am - ma el - mi - šu kar - na - a - ša   
 are of gold and of diamond (?) its horns!

14.   
 a - na bi-ti - mi i - na e - ri - bi - ka   
 Into our house when thou enterest,

15.   
 . . . . . a - rat - tu - u li - na - aš - ši - ku   
 . . . . . the mighty shall kiss

16.   
 šepa-pi - ka lik - mi -   
 thy feet, there shall bow down

17.   
 ina kap - li - ka šarrāni-pi bēl-pi   
 beneath thee kings, rulers and

18.   
 ruḫ-pi . . . . . man - da - at šadi(š) - u   
 princes . . . . . the tax of mountain and

19.   
 ma - a - tu lu - n - na - šu - nik - ka bi - ti   
 land shall they bring thee as tribute!"

... 22. [𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
 ... *the Gilgamesh* *pa - a - šu* *i - pu - uš - ma*  
 ... Gilgamesh his mouth opened and

𐎶𐎵 𐎶𐎵 𐎶𐎵 23. [𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵 𐎶𐎵  
*i - kab - bi* *i - sak - ka - ru* *a - na*  
 spake, he addressed

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*ru - bu - ul* *the mighty* *Iš-tar* :  
 the mighty Ištar :

46. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*a - na* *On* *Dūbi* *ha - mi - ri*  
 On Tammuz, the spouse

𐎶𐎵 [𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵 𐎶𐎵 𐎶𐎵 47. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*šu - ul* *ri - ti - ki* *šal - lu* *a - na*  
 of thy youth, from year to

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*šal - ti* *bi - tak - ka - a* *lal - ti - meš - šu*  
 year affliction didst thou lay upon him.

48. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*al - lal - lu* *bit - ru - ma* *la - ra - mi - ma*  
 The brightly-coloured Allallu-bird hast thou loved but

49. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*lam-ša - ši - šu - ma* *kaš - pa - šu* *tuš - te - bir*  
 thou smotest him and his wing thou didst break;


50. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵  
*is - sa - az* *ina* *ki - ša - tim* *i - šis - si*  
 he stands in the woods, he cries :



1. Ll. 24—45, in which Gilgamesh refuses Ištar's offer, are much broken.



  
*kap - pi*      51. *la - ra - mi - ma*      *neša*  
 "O my wing!"      Thou hast also loved      a lion,



  
*ga - mi - ir*      *e - mu - ki*      *siba u siba*  
 perfect      in strength;      seven by seven





  
*lu - ub - tar - ri - i - šu*      *šu - ut - la - a - li*  
 didst thou dig for him      the snares.










  
*lu - ra - mi - ma*      *sisā*      *na - ' - il*  
 Thou hast also loved      a horse,      exalted







  
*hab - li*      54. *i - dah - ha*      *siš - li u*  
 in the battle,      bridle (?)      spur and



  
*dir - ra - la*      *tal - li - meš - šu*      *siba . . . .*  
 whip (?)      didst thou lay upon him, for seven stages



  
*la - sa - ma*      56. *tal - ti - meš - šu*      *da - la - bu*  
 to gallop      didst thou lay upon him,      trouble




  
*u*      *ša - la - a*      *tal - ti - meš - šu*      *a - na*  
 and      sweat (?)      didst thou lay upon him,      on




  
*ummi - šu*      *ilu*      *Si - li - li*      *bi - tak - ka - a*  
 his mother      Silili      affliction

58. *tal - li - mi*  
 didst thou bring. *ta - ra - mi -* *amēlu rē'u*  
 Thou hast also loved a shepherd

59. *ta - bu - lu*  
 of the flock, *ša* who *ka - ai - nam - ma*  
 continually

*tu - um - ri*  
 the sacrificial flame(?) *šā - pu - kak - ki*  
 poured out for thee

60. *u - mi - sam - ma*  
 and daily *u - fu - ba - lu - ak - ki*  
 slaughtered for thee

*u - ni - ki - šu*  
 kids; *šum-ša - ši - šu-ma* but thou smotest him and *a - mi*  
 intro

*barbara*  
 a leopard *tu - ul - tir - ri - šu*  
 didst thou change him,

62. *u - fu - ur - ra - du - šu*  
 there hunted him *ka - par - ru*  
 the sheep-boy

*šu* *ram - ni - šu*  
 who was his own<sup>1</sup> *u* and *kalbē pi - šu*  
 his hounds

*u - na - as - ša - ku*  
 tore him in pieces.<sup>2</sup> *šab - ri - šu*

1. I. e., his own sheep-boy.

2. Lit., "tore his wounds".

64. 𐤀𐤓𐤓 𐤁𐤓𐤓 𐤕𐤓 𐤀

ta - ra - mi - ma

Thou hast also loved

𐤓𐤓 𐤓𐤓 𐤕𐤓𐤓 𐤀𐤓 𐤓

I - su - ul - lu - nu

Isollanu,

𐤀𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓

amēl urki

the gardener

𐤀𐤓 𐤕𐤓

abi - ki

of thy father,

65. 𐤀𐤓

su

who

𐤕𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤕𐤓𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤕𐤓

ku - mi - nam - ma su - gu - ra - a<sup>1</sup> na - sak - ki

continually

costly gifts

would bring thee,

66. 𐤓𐤓 𐤕𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓

u - mi - sam - ma

and daily

𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓

u - nam - nu - ru

made bright

𐤓𐤓 𐤓𐤓 𐤓𐤓𐤓 𐤕𐤓

pa - aš - šur - ki

thy dish;

76. 𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓

tam - ha - ši - su a - na

thou smotest him, into

𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓

dul - lu - li

a cripple

𐤓𐤓𐤓 𐤓𐤓 [𐤓𐤓𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓]

tu - ul - šir - ri - su

didst thou change him,

77. 𐤓𐤓𐤓 𐤓𐤓 𐤕𐤓𐤓 𐤕𐤓𐤓 𐤓𐤓𐤓

tu - še - ši - bi - šu - nu

thou madest him to sit

𐤓𐤓𐤓 𐤓𐤓𐤓𐤓

inu

in

ha - bal

the midst of

𐤓𐤓𐤓 [𐤓𐤓𐤓𐤓𐤓 𐤓𐤓𐤓𐤓]

ma - na - aš - ši

a couch

79. 𐤕𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓

u ia - a - ši

and

as for me

𐤓𐤓𐤓 𐤕𐤓𐤓𐤓 𐤕𐤓𐤓𐤓 𐤕𐤓𐤓𐤓

ta - ram - man - ni - ma

thou wouldest love me and

𐤕𐤓𐤓𐤓 𐤕𐤓𐤓𐤓

ki - i

like

𐤓𐤓𐤓𐤓 𐤕𐤓𐤓𐤓

ša - šu - nu

them

𐤓𐤓𐤓

tu - . . . . .


{wouldest thou}  
{[. . . . .me]}<sup>1</sup> }

1. šu-gu-ra-a = šu-ku-ra-a.



# THE TREACHERY OF THE GOD ZŪ.

[K 3454 + K 3935.]


1.   
ip - šu


On the insignia


  
ilu Bel - u - lu


of Bel's dominion


  
i - na - of - ša - la  
gaze


  
i - na - šu  
his eyes;


2.   
a - gi - e  
the crown

  
be - lu - ti - šu  
of his dominion,


  
na - al - ba - aš  
the robe of

  
ilu - ti - šu  
his godhead,

3.   
dupšimāli<sup>pl</sup>  
the destiny-tablets


  
ilu - ti - šu  
of his godhead

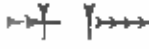
  
ilu Za - a  
Zū


  
il - ta - na - šal - ma  
looks upon,

and




4.   
il - ta - na - šal - ma  
he looks upon

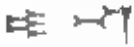



  
a - bi  
the father of

  
ilāni<sup>pl</sup>  
the gods,

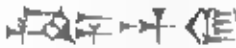


  
ili  
the god of





  
Dur - ki  
Duranki





5.     
*uk - su in Bēl - u - li iq - ṣa - baṭ*  
 — a longing for Bēl's dominion is held fast

  6.    
*i - na līb - bi - ṣu in Zu - u*  
 in his heart. Zū

     
*it - lu - aṣ - šal - ma a - bi ilāni<sup>pl</sup> ili*  
 looks upon the father of the gods, the god of

 7.    
*Dur - an - ki uk - su in Bēl - u - li*  
 Duranki — a longing for Bēl's dominion

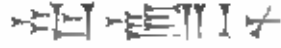

   8.   
*iq - ṣa - baṭ i - na līb - bi - ṣu iṭ - ḫi - ma*  
 is held fast in his heart. "I will take




   9.   
*dupṣīmaḫi<sup>pl</sup> ilāni<sup>pl</sup> a - na - ku u*  
 the destiny-tablets of the gods, even I, and

     
*te - ri - e - ti ṣa ilāni<sup>pl</sup> ḫa - li - ṣu - nu*  
 the oracles of all the gods

 10.   
*lu - uḫ - ṣu - um lu - uk - kin - ma*  
 will I direct. I will establish




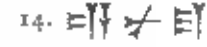
   11.   
*lu - ḫuṣṣi - a lu - be - lu par - ṣi lu - ma - ṣi - ir*  
 my throne and dispense commands. I will rule



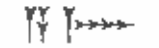



  
*kuł - łal      ka - li - šu-uu      ilu I - gi - gi*  
 every one of      the Spirits of Heaven!"


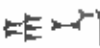


12. 

  
*ik - pu-ud-ma      lib - ba - ku      tu - ku - uu - la*  
 And his heart pondered on      battle,




13. 


  
*mi - rib      ki - iq - gi      lu, il - la - aj - lu - lu*  
 { at the }      the hall,      where he beheld,  
 { entrance of }




 14.   
*u - ka - a - a      ri - xi      u - mi      e - nu-ma*  
 as he waited,      the dawn      of the day.      Now when




  
*ilu Bel      i - ra - mu - ku      me<sup>pl</sup>      ellili<sup>pl</sup>*  
 Bel      was pouring out      the clear water,





15. 


  
*šah - pu-ma      i - na      iku kussu      a - gu - šu*  
 and taken off      upon      the throne      his diadem


 16. 
  
*šak - nu      dupšimāli<sup>pl</sup>      ik - šu - da*  
 lay,      the destiny-tablets      he seized


 17. 
  
*ka - lu3 - šu      ilu Bel - u - li      il - la - ki*  
 with his hand,      the dominion of Bel      he took,



 18.   
*na - du - u      par - gi      ilu Zu - u*  
 the dispensation of      commands.      Zū





  
*ip - pa - ris - ma      and      in his mountain      hid himself.*

19. 


  
*it - ta - at - buk      was grief,      resounding*




  
*ku - lu      the father,      their arbiter,*





  
*ku - . . . . . - ur      Bel,      through the hall*




  
*is - ta - pa - ak      na - mur - rai - su      . . . . .*

23. 


  
*Anu      his mouth      opened and*








  
*i - pab - bi      he addressed      a - na*





  
*ilāni pi      his sons:      "Who      will*





  
*li - nar - ma      over      the peoples      of all*

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞

33.   
*šunū - ka* *li - ir - bi* *i - na* *pu - ħur*  
 that thy name may be great in the assembly of

34.   
*ilāni F<sup>l</sup>* *raðūti P<sup>l</sup>* *i - na* *bi - ri*  
 the great gods, among

*ilāni P<sup>l</sup>* *aḫē P<sup>l</sup> - ka* *ma - ħi - ra* *e*  
 the gods thy brethren a rival thou

35.   
*lar - šī* *lib - šu - ma* *lib - ba - nu - u*  
 wilt not possess. Let there exist, let there be built

36.   
*parukkāni F<sup>l</sup>* *i - na* *kib - rat* *ir - bi - ti*  
 shrines, in the four quarters (of the world)

*šī - tak - ka - na* *ma - ħa - zi - ka*  
 establish thy cities,

37.   
*ma - ħa - zu - ka* *li - ru - bu* *a - na*  
 let thy city enter into

38.   
*E' - kur* *šit - ra - aḫ* *i - na* *maḫ - ri*  
 {the Mountain} Show thyself strong before  
 {of the World!}

*ilāni F<sup>l</sup> - ma* *gaš - ru* *lu - u* *šunū - ka*  
 the gods and mighty be thy name!"



|       |                   |           |                    |
|-------|-------------------|-----------|--------------------|
| ..... | [𒀭𒀭𒀭𒀭]            | 𒀭𒀭        | 𒀭𒀭 𒀭𒀭 𒀭𒀭           |
| ..... | <i>in Rammānu</i> | <i>lu</i> | <i>a - lu - ku</i> |
| ..... | Rammān            |           | not to go          |

𒀭𒀭𒀭<sup>1</sup>  
*ik - bi*  
 decided.<sup>2</sup>





1. Col. II, ll. 5—49, and Col. III, l. 6.

2. Eventually Shamash, the Sun-god, caught Zu in his net and recovered Bel's insignia; see below, *The Story of the Eagle, the Serpent, and the Sun-god*, B. Obv., l. 13.


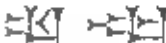


# ETANA'S JOURNEY TO HEAVEN WITH THE EAGLE.


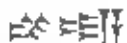
[K 8563 and R 2, 454 + 79—7—8, 180.]

14.      
*našru* *a - na* *ša - šu - ma* *a - na*  
 The Eagle to him to




   15.   
*lu* *E - ta - na* *is - sak - kar* *ib - ri*  
 Etana spake : "My friend,


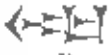


  16.   
*šu - pa - a* *al - ka*  
 make bright [thy countenance(?)! Come!

     
*lu - us - ši - ka - ma* *a - na* *šam(e)* *ša*  
 let me carry thee up to the heaven of

  17.      
*lu* *A - nun* *ina* *eli* *irti - ia* *šu - kun*  
 Anu! Upon my breast lay





 18.     
*irat - ka* *ina* *eli* *na - aq*  
 thy breast, upon the wing-feathers of







  
 kap - pi - ia      ku - kun      kap - pi - ka  
 my pinions      lay      thy hands,


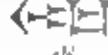


19. 


  
 ina      eli      i - di - ia      ku - kun  
 upon      my side      lay





 20. 

  
 i - di - ka      ina      eli      iri - ku  
 thy side!"      Upon      his breast



 21. 
  
 is - ta - kan      irat - su      ina      eli  
 he laid      his breast,      upon




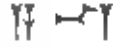



  
 na - as      kap - pi - ku      is - ta - kan      kap - pi - ku  
 {the wing-}      his pinions      he laid      his hands,  
 {feathers of}

22. 


  
 ina      eli      i - di - ku      is - ta - kan  
 upon      his side      he laid



 23. 
  
 i - di - ku      u - dan - nin - ma      ir - ta - bi  
 his side,<sup>1</sup>      He made fast (his hold) and      great was








  
 bi - lat - su      iHen(en)      u - ka - ki - ku  
 his weight.      For one {space of }      he carried him up.  
    {two hours}

24. 


  
 našru      a - na      ka - ku - ma      a - na  
 The Eagle      to      him,      to

1. Etana evidently did not ride  the back of the Eagle but clung  his breast.







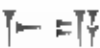
 25.   
*in E - lu - na is - zak - kur du - gul*  
 Etana, spake : "Look,









  
*ib - ri ma - a - lu ki - i i - ba - aš - ši*  
 my friend, at the land, how it is;





26. 

  
*gu - ub - bi lum - lum i - da - te - ši*  
 behold the sea, around it is<sup>1</sup>


 27. 
  
*bił ni - me - ki ma - a - lum - me - e<sup>2</sup> li - mid - da*  
 the abyss; the land perceive





  
*šarlu(a) lum - lum i - lu - ra a - na me - e*  
 { as a } the sea has turned into { [a little] }  
 { mountain, } { water. }


 28. 


  
*šarlu(a) . . . . . u - ši - ki - šu - ma*  
 For a second { space of } he carried him up and  
 { two hours }

29. 


  
*našru a - na ša - šu - ma a - nu*  
 the Eagle to him, to



 30.   
*du E - lu - na is - zak - kur du - gul*  
 Etana spake : "Look,




  
*ib - ri ma - a - lum ki - i i - ba - aš - ši*  
 my friend, at the land, how it is;

1. Literally, (at) its sides. 2. *ma-a-lum-me-e* = *mātu* with the enclitic particle *mē*.

31. 
  
*ma-a - lum - me - e*      *lib - bu*      .....      *sul - sa*  
 for the land      a girdle      [is the sea]."      For a third

{ space of }      *u - su - ki - su - ma*      *mašru*      *a - na*  
 { two hours }      he carried him up and      the Eagle      to

*su - su - ma*      *a - na*      *E-ana*      *is - zak - kar*  
 him,      to      E-ana,      spake :

32. 



  
*du - gul*      *ib - ri*      *ma - a - tu*      *ki - i*  
 "Look,      my friend,      at the land      how

*i - hu - aš - ki*      *him - tum*      *i - tu - ra*      *a - na*  
 it is;      the sea      has turned      into

34. 
  
*i - ki*      *su*      *a-gardener*      *is - lu*  
 { the water- }      of      a gardener."      After  
 { channel }

*e - lu - u*      *a - na*      *sami(e)*      *ša*      *lu*      *A - nun*  
 going up      to      the heaven      of      Anu,

35. 


















  
*ina*      *bāb*      *lu*      *A - nun*      *lu Bēl*      *u*  
 into      the gate of      Anu,      Bēl      and

*lu*      *Ea*      *i - ba*      *they came*

THE STORY OF THE EAGLE, THE SERPENT,  
AND THE SUN-GOD.













[A : A tablet in the possession of Dr. D. W. Marsh; B : K 1547 and K 2527.]

A, Obv., 1. 3.       (?)  
našru lib - ba - zu nb - lu  
The Eagle his heart prompted

4.              
*ik - pu - na - ma*      *lib - ba - zu*  
 he considered and      his heart

nb - la      a - na      ad - mi      za

prompted (him)      the young      of

ru - a - su      a - ka - li      . . . . .  
 his companion      to eat      . . . . .

6.             
*na'shu pa - shu i - pu - u - ma i - zak - kar*  
 The Eagle his mouth opened and he spake









[]    -    7.    - <sup>1</sup>

ana                      mārē<sup>pl</sup> - ku                      mārē<sup>pl</sup>                      giri - mi<sup>1</sup>

unto                      his young :                      "The young                      of the Serpent

1.  $\mu\epsilon$  is a rare form of the enclitic particle  $\mu\epsilon$ .

    . . . . . 8.      
*lu - ku - lu ana-ku . . . . . e - li - ma*  
 will I eat . . . . . I will ascend and


      9.    
*i - na ka-ma - mi us - . . . . . ur - rad*  
 into heaven will I [mount]. {I will swoop down}













            
*i - na ap - pi is - si - ma a - kal in - ba*  
 upon the top of a tree and I will eat the fruit<sup>1</sup>.

10.             
*ad - mu si - ib - ru a - tar ba - si - sa*  
 One of the young birds, abounding in wisdom,

            
*a - na našri abi - šu amāta isakar(ar)*  
 to the eagle his father the word addressed :

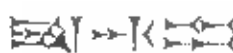



11.             
*la la - kal a - bi ša - e - tu ša*  
 "Do not eat, O my father, (for) the net of





      12.        
*lu Šamaš i - ba - nu - ma giš-par - ru ma-mil*  
 Šamaš is laid(?). The trap, the ban

             
*lu Šamaš ib - bal - ki - tu - ka - ma*  
 of Šamaš will fall thee and

     13.         
*i - bar - ru - ka - ma ša i - ta - a ša lu Šamaš*  
 will catch thee. Whoso the law of Šamaš

1. That is, the fruit of the Serpent.








  
*it - ti - ku*      *the Šamaš*      *lim-niš*      *ima*      *ka-ul- . . . . .*  
 transgresses,      will Šamaš terribly      . . . . .




14. 



  
*ul*      *iš - me - šu - nu - ti - ma*      *ul*      *iš - ma - a*  
 He did not hearken to them and      gave not ear








 15. 

  
*zi - bir*      *māri - šu*      *u - ri - dam - ma*  
 to the word      of his young one.      He swooped down and




  
*e - la - kal*      *mārē ri*      *qi - ri - mi*  
 ate      the young      of the Serpent.

B, Obv., l. 2. 


  
*širu*      *i - na*      *ka - ša - di - šu*  
 The Serpent      when      he drew near





 3. 
  
*a - na*      *the Šamaš*      *a - ma - tum*      *i - kab - bi*      *ad - dan*  
 to      Šamaš      the word      spake :      "I will give





  
*je - mu*      . . . . .      *a - na*      *našri*  
 account      . . . . .      To      the Eagle


 5. 


  
 . . . . .      *e - nin - na*      *kin - ni - ia*      . . . . .  
 . . . . .      Now      my nest      . . . . .

6.   
*kin - ni - ia                      u - tu                      i - na                      ig - gi*  
 My nest                      he espied,                      in                      the tree

7.   
*sa - ap - hu                      ad - mu - u - a*  
 Scattered are                      my young,

8.   
*u - ri - dam - ma                      e - la - kal*  
 He swooped down and                      did eat

9.   
*lum - nu                      sa                      i - pu - ka - an - ni*  
 (my young ones). The evil which                      he hath done me,

10.   
*O Šamaš                      (behold!)                      a - maš - ka                      O Šamaš*  
 O Šamaš,                      Help,                      O Šamaš!











11.   
*še - it - ka                      ir - gi - tu                      rapaštu(tu)*  
 Thy net                      (is like) the broad earth,










12.   
*giš - par - ru - ka                      šamū(u)                      rākašū(t)*  
 thy trap                      (is like) the distant heaven!











13.   
*i - na                      še - ti - ka                      ai - u*  
 From                      thy net                      who











14.   
*u - gi - ma                      e - piš                      linmultim(fim)*  
 hath escaped?                      (Even) the worker of                      evil,

































  
*šu*      *Zu - u*      *mu - ki*      *ri - eš*      *limuṭṭi(ū)*  
*Zū,*      the raiser      of the head of      evil,












14. 







  
*un - ni - ni*      *ša*      *širi*      *i - na*  
 (did not escape)!"      The prayer      of the Serpent      when













15. 







  
*še - mi - šu*      *šu Šamaš*      *pū - šu*      *i - pu - ša - am - ma*  
 he heard,      Šamaš      his mouth      opened      and

















16. 

  
*a - na*      *širi*      *i - zak - kur*      *it - lik*  
 to      the Serpent      spake :      "Take











  
*ur - hu*      *e - li - ik*      *šu - da - a*  
 the road,      go into      the mountain.

17. 









  
*uk - la - as - si - ka*      *ri - mu*  
 Make thy hiding-place      a wild ox



18. 







  
*mi - i - tu*      *pi - te - e - ma*      *lib - ba - šu*  
 that is dead.      Open      its bowels,








19. 


  
*ka - ra - as - su<sup>1</sup>*      *šu - hu - uš*      *šu - ub - la*  
 its belly      tear,      a dwelling








20. 


  
*id - di*      *i - na*      *kar - šu - šu*      *mini-mu - u*  
 make      in      its belly.      All

1. *ka-ra-as-su* = *karas-šu*.

ig - su - rat

the birds

sa - ma - mi

of heaven

ur - ra - da - nin - ma

will come down and

21. . . . .

. . . . .

. . . . .

22. našru

the Eagle

it - ti - si - na

with them

il - la - ka - am - ma

will come

and

23. ina

without

la

without

i - du - u

knowing

ma - a - . . . . .

. . . . .

24. nu - ru - ub

■ piece of

širi

flesh

š - te - ni - i - i

will he seek,

ir - fa - a - ti

swiftly

il - ta - na - al - lak

will he go,

25. a - na

to

ku - tu - um

the hidden part

lib - bi

his attention

ut - la - ma - am - ma

will he turn.

26. a - na

Into

lib - bi

the midst

i - na

when

c - ri - bi - šu

he has entered,

at - la

do thou

ja - bal - ■

seize him

i - na

by




kap - pi - šu




his wing,



27. nu - uk - kis

tear off



34.     
*mim - nu - ri* *iq - gu - ral* *sa - ma - me*  
 All the birds of heaven

    
*ri - da - ma* *ik - ka - la* *si - i - ru*  
 came down and ate of the flesh.







35.     
*našru* *lu - mu - um - šu* *i - da - a - ma*  
 [Bur] the Eagle his evil purpose (at first) suspected and




36.      
*id - ti* *māre vī* *iq - gu - ri* *ul*  
 with the flock of birds did not

  37.    
*ik - kal* *si - i - ru* *našru* *pa - a - šu*  
 eat of the flesh. The Eagle his mouth



    
*i - pu - sa - am - ma* *i - sak - ka - ru* *ana*  
 opened and spake unto



 38.    
*māre vī - šu* *al - ka - nim - ma* *i - ni - ri - ma*  
 his young : "Come! let us go down, and



       
*šir* *rīmaš* *an - ni - e* *i* *ni - ku - la* *ni - nu*  
 [of the] of this wild ox let also eat!"  
 [Heb.]

39.      
*ad -* *fi - iy - ru* *a - kur* *ha - si - sa*  
 One of the young birds, abounding in wisdom,



 13.   
*pa - ni - šu u ar - ki - šu ir - ša - a - la*  
 front of him and behind him. Swiftly

   
*it - la - na - al - lak a - na ku - tum*  
 he went, to the hidden part



 14.   
*lib - bi na - ša - ma - am - a a - na lib - bi*  
 his attention he turned. Into the midst

  
*ina e - ri - bi - šu širu iṣ - ša - bat - su ina*  
 when he had entered, the Serpent seized him by



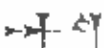
 15. . . . . 16.   
*kap - pi - šu . . . . . našru pa - šu*  
 his wing . . . . . The Eagle his mouth




  
*i - pu - ša - am - ma a - na giri i - ank - kar - šu*  
 opened and to the Serpent spake :





17.   
*nap - lis - an - ni - ma kima e - ri - šu*  
 "Have mercy upon me and according to (thy) pleasure



 18.   
*nu - dun - na - a lu - lim - ka širu*  
 with a gift will I present thee." The Serpent




  
*pa - šu i - pu - ša - am - ma a - na našri*  
 his mouth opened and to the Eagle

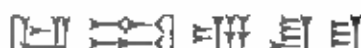
 19.    
*i - sak - kar - su*                      *u - maš - šar - ka - ma*                      *in Šamaš*  
 spake :                      "If I release thee                      Šamaš





  20.   
*e - li - nu - ki - i*                      *ap - . . . . .*                      *ze - rit - ka*  
 against us (?)                      . . . . . ,                      thy punishment





   21.   
*i - saḥ - bu - ra*                      *a - na*                      *muḥ - ḥi - ia*                      *za*  
 will return                      to me,                      which


    
*a - ṣak - ka - nu - ka*                      *a - na - ku*                      *ze - ir - ta*  
 (now) I execute on thee                      as a punishment."

22.     
*u - nak - ki - iš*                      *kap - pi - šu*                      *ab - ri - šu*  
 He tore off                      his wings,                      his pinions

 23.   
*ba - li - šu*                      *ib - ḫu - un - šu - ma*<sup>1</sup>  
 (and) his talons,                      he pulled him in pieces and

     
*id - di - šu*                      *ana*                      *šu - ut - ta - li*                      . . . . .  
 cast him                      into                      a pit                      . . . . .

24.      
*mu - ut*                      *bu - bu - li*                      *u*                      *šu - un - mi*  
 A death                      from hunger                      and                      thirst



  
*i - mu - ut*  
 he died.




1. *ib-ḫu-un-šu-ma* = *ibḫun-šu-ma*.

# HOW ADAPA BROKE THE WING OF THE SOUTH-WIND.

[V. A. Th. 348.]


Obv., l. 2          
*lu - u - tu*                      *i - si - ga - am-ma<sup>1</sup>*  
 The South-wind                      blew                      and

 3.   
*ka - a-lu*    *uf - si - ib - ba - as - zu*    *a-na*    *bi - i - tu*  
 ducked him under,                      to the dwelling of

          
*nu - ni*    . . . . .    *u - ka - am - si - si - zu*  
 the fishes    . . . . .    she made him sink.


+           
*lu - u - tu*                      . . . . .    *ra - ni*  
 "O South-wind                      [thou hast played] me


          
*ub - bi - e - ki*    *ma - lu*    *i - bu - as - zu - u*  
 thy tricks(?)    all that    there are!


5.       
*ka - a - ap - pa - ki*    *lu - u - se - bi - ir*  
 Thy wing                      will I break!"


1. *i-si-ga-am-ma* = *izikamma*; the Babylonian pronunciation of *k* as *g* occurs also in ll. 7, 9, 14 and 16.





 *ki - ma*  
 As


 *i - na*  
 with


 *bi - i - su*<sup>1</sup>  
 his mouth


 *i - bu*  
 he had said,


6.  *sa*  
 (so) of


 *su - u - ti*  
 the South-wind


 *ka - ap - pa - sa*  
 the wing


 *it - le - es - bi - ir*  
 was broken.

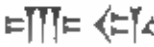
 VII  
 For seven

 *u - mi*  
 days

7.  *su - u - ti*  
 the South-wind

 *a - na*  
 over

 *ma - a - ti*  
 the land

 *u - ul*  
 did not


 *i - si - ig - ga*  
 blow.


 *ilu A - nu*  
 Anu


8.  *a - na*  
 to


 *su - nu - ka - li - su*  
 his minister


 *ilu I - lu - ab - ra - at*  
 Ila-abrat

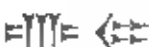
 *i - sa - as - si*  
 spake :


9.  *am - mi - ni*  
 "Why


 *su - u - ti*  
 has the South-wind


 *i - tu*  
 for


 VII  
 seven


 *u - mi*  
 days

 *a - na*  
 over

 *ma - a - ti*  
 the land

 *lu*  
 not




 *i - si - ga*  
 blown!"


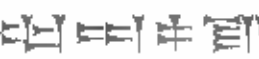


10.  *su - nu - ka - li - su*  
 His minister

1. bi-i-su = pi-su.






  
*I - la - ab - ra - at*      *i - pa - al - šu*      *bi - li*  
 Ila-abrat      answered him :      "My lord,

11. 

  
*" A - da - pa*      *ma - ar*      *E - a*      *ša*  
 Adapa,      the son of      Ea,      of



 12.   
*šu - u - li*      *ka - ap - pa - ša*      *it - te - bi - ir*  
 the South-wind      the wing      has broken."

Rev., l. 10. 


  
*" A - da - pa*      *a - na*      *pa - mi*      *A - mi*  
 When Adapa      before      Anu

 11. 
  
*šar - ri*      *i - na*      *ki - ri - bi - šu*  
 the king      drew near,



  
*i - mu - ur - šu - na*      *A - nu*      *il - si - ma*  
 Anu saw him and      said :

12. 





  
*al - la*      *" A - da - pa*      *am - mi - ni*  
 "Come,      Adapa,      why


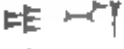



  
*šu*      *šu - u - li*      *ku - ap - pa - ša*  
 of      the South-wind      the wing

1. About 34 ll., which describe how Adapa, on being summoned before Anu, reached heaven, are here omitted.



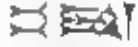
13.     
*te - e - ad - bi - ir*      *A - da - pa*      *tu A - na*  
 didst thou break?"      Adapa      to Anu



  14.    
*ip - pa - al*      *be - ili*      *a - na*      *bi - il*  
 made answer :      "My lord,      for      the house

    
*be - ili - ia*      *i - na*      *ga - ab - la - at*  
 of my father      in      the midst

 15.   . . . . .  
*la - am - ti*      *nu - ni*      *a - ba - ar*      . . . . .  
 of the sea      fish      I was catching      . . . . .





16.     
*zu - u - tu*      *i - al - ga - am - na*      *ia - a - li*  
 (when) the South-wind      blew      and      me

 17.    
*uj - ti - ib - ba - an - ni*      *a - na*      *bi - il*  
 did she duck under,      to      the dwelling

   
*nu - ni*      *ul - ta - am - gi - il*  
 of the fishes      she made me sink!"

# THE SONG OF URA, THE PLAGUE-GOD.











[K 1282 and Bu. 91-5-9, 185.]









1.      
 1a - na - al      la      ni - bu      ta - niil - li  
 For years      without      number      may the glory of

       
 bel      rabu(e)      lu      2a      lu      Ur - ra  
 the great lord      [Ura endure!]      For      Ura

       
 i - gu - nu - ma      ana      sa - pa      ma-la-li  
 was angry      and      to      overwhelm      the lands,

         3.     
 ka      -      li      -      si      -      na      is - ku - nu  
 all of them,      he turned

         4.        
 u - su - ur - su      lu      I - su      ma - lik - su  
 his mind;      but Isum,      his counsellor

        .....  
 u - ni - hu - su - ma      i - si - ib      .....  
 pacified him      and      he abandoned [his wrath] .....

12.   
*u* *hi - a - am* *ik - lu - bi*  
 And thus spake

13.   
*ku - ra - du* *lu Ura - ra* *sa sa - ma - ru*  
 the hero Ura : "Whosoever that song

*sa - a - su*<sup>1</sup> *i - na - du* *ina* *a - šir - li - su*  
 shall praise, in his shrine

. . . . 15.   
*lik - tam - me - ra* *hegallu* . . . . *sa su*  
 plentiful be made abundance . . . . Whosoever my name

*u - šar - bu - u* *li - bil* *kib - ra - a - li*  
 shall magnify, may he rule {the four quarters of the world!}

16.   
*sa* *la - nit - li* *šar - ra - du - li - ia*  
 Whosoever the glory of my valour


17.   
*i - dib - bu - bu* *na - ši - ru* *ir - ši*  
 proclaims, an opponent shall he not possess!

18.   
*angtu zammeru* *sa* *i - šar - ra - šu* *ul*  
 The singer who chants it will not

19.   
*i - ma - ti* *ina* *šib - ši* *eli* *šarri* *u*  
 die in the pestilence, unto king and



1. *sa-a-su* here and in ll. 23 and 26 is used for *šatu*.


  
*rubi li - fi al - mu - su amelu dup - sar*  
 noble well-blessing shall be his speech! The scribe


  
*su ib - lu - su i - se - ti ina nak - ri*  
 who learns it will escape from (his) enemy


. . . . . 21.   
 . . . . . *ina a - sir - ti um - ma - ni*  
 . . . . . in the shrine of the peoples,

  
*a - sar ka - ai - an su - me i - tak - ka - ru*  
 where continually my name he cries aloud,

22.  23.   
*u - su - um - su a - pi - il - il ina liti*  
 his ear will I open! in the house

  
*a - sar dup - pu sa - a - su sak - nu*  
 where that tablet is set,

  
*su ur - ra lu a - gu - ug - ma li - gi - lu*  
 should I, Ura, be angry and destruction should

  
*lu imina-bi pa, far lib - fi ul i - fi - hi - su*  
 Imina-bi cause, the dagger of pestilence shall not approach it,

  
*sa - lim - lu sak - na - as - su<sup>1</sup> sa - ma - ru*  
 immunity shall rest upon it! May that song

1. *sak-na-as-su* = *saknat-su*.

𐎶 𐎶 𐎶

ša - a - šu

𐎶 𐎶

a - na

𐎶 𐎶 𐎶

ma - li - ma

always

𐎶 𐎶 𐎶 𐎶

liš - ša - kin - ma

be established,

𐎶 𐎶 𐎶 𐎶 𐎶

li - km

may it stand firm

𐎶 𐎶 𐎶 𐎶

ga - du

for ever!

𐎶 𐎶 𐎶

ut - lu

27. 𐎶 𐎶 𐎶 𐎶 𐎶

ma - ta - u - li

May all lands

𐎶 𐎶 𐎶 𐎶

nap - har - ši - na

𐎶 𐎶 𐎶

liš-ma-ma

give ear and

𐎶 𐎶 𐎶 𐎶

li - na - du

glorify

𐎶 𐎶 𐎶 𐎶

hur - di - in

my valour,

28. 𐎶 𐎶 𐎶

niš pl

may the peoples

𐎶

kal

of all

𐎶 𐎶 𐎶 𐎶

da - ad - me

dwellings

𐎶 𐎶 𐎶 𐎶

li - mu - ra - ma

behold

and

𐎶 𐎶 𐎶 𐎶 𐎶

li - šar - ba - a

magnify







𐎶 𐎶

šu - me







my name!"

# LEGEND CONCERNING THE BIRTH AND BOYHOOD OF KING SARGON I.

[K 3401 + S 2118 and K 4470.]







1.  -  -      
Sarru - ukin Sarru dan - Sar  
Sargon, the mighty king, king

 -  -   -  2.  -   
A - ga - de KI a - na - ku um - mi  
of Agade, am I. My mother

 -     3.   
e - ni - tum a - bi ul i - di ab  
was lowly, my father I knew not, { while the }  
{ brother }

 -   -   -  4.   
abi - ia i - ra - mi Sa - da - a a - bi  
of my father inhabits the mountain. My city

 -  -  -      
A - gu - pi - ra - a - ni Sa i - na a - bi  
is Azupirānu, which on the bank

   5.  -  -   
naru Puralli Sak - nu i - ra - an - mi  
of the Euphrates lies. She conceived me,



*nu - mu*      *e - ni - lum*      *i - na*      *pu - us - ri*  
 [my] lowly mother,      in      secret

     6.   
*lil - an - ni*      *is - kun - an - ni*  
 she brought me forth.      She set me

*i - na*      *ku - pi*      *sa*      *ku - ri*      *i - na*      *iddi*  
 in      a basket      of      rushes,      with      bitumen

     7.   
*babī - in*      *ip - hi*      *id - dan - an - ni*      *u - na*  
 my door      she closed ;      she gave me      to

     8.   
*nāri*      *la - la*      *e - li - e - a*      *is - ša - an - ni*  
 the river      which (rose) not      over me.      Then bore me




*nāru*      *a - na*      *eli*      *Ak - ki*      *amēlu*      *nāk - mē*  
 the river,      to      Akki,      the irrigator,

     9.   
*u - hil -*      *Ak - ki*      *amēlu*      *nāk - mē*  
 it carried me.      Akki,      the irrigator,


*i - na*      *hi - ip -*      . . . . .  
 in      . . . . .

1. So K 4470; K 3401 reads *id-dan-ni* "she cast me".


2. K 4470 reads .


 10.    
*u - še - la - an - ni*      = *Ak - ki*      *amēlu nāḫ-mē*  
 lifted me up,      Akki,      the irrigator,


  
*a - mu*      *ma - ru - li - šu*      . . . . .      *u - raḥ - ban - ni*  
 as      his own son      . . . . .      reared me,

11. 

  
*m*      *Ak - ki*      *amēlu nāḫ-mē*      *a - na*  
 Akki,      the irrigator,

  
*amēlu*      . . . . . *-li-šu*      *lu - u*      *iṣ - kun - an - ni*  
 his gardener      appointed me.

12. 

  
*ina*      *amēlu*      . . . . . *-li-ia*      *lu*      *iṣ - tar*  
 While      I was gardener      did iṣtar



  
*lu - u*      *i - ru - man - ni - ma*      . . . . IV      *Sandi vi*  
 love me      and      for . . . four      years




  
*šarru - u - la*      *lu - u*      *e - pu - uš*  
 the kingdom      I ruled.




# EXTRACTS FROM PENITENTIAL PSALMS.

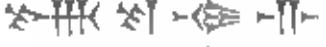


## 1. A lamentation.


[K 4931.]

1.   
*ba - na - al ilāni rī maš - hek - li - lu - al*  
 O mother of the gods, who fulfils




 2.   
*par - ši - lu - nu mu - še - ša - al ur - ki - te be - lit*  
 their commands, who makes the green herb to spring up. O lady of




 3.    
*te - ni - še - e - ti ba - na - al ku - lu - me*  
 mankind who created all things,

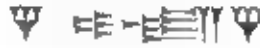

    
*muš - te - šir - rat gi - mir nab - ni - tu*  
 who guides the whole of creation.

4.        
*nu - nu iku Iš - ta - ri - tum ša*  
 O mother Ištar, whose

      
*id - da - a - ša il maḥ-ma la i - ši - lu - u*  
 side no god can approach,

5.     
*be - el - tum sur - bu - tum* *ša par - ru - sa*  
 O exalted lady, whose command





 6.    
*tu - tu - ru te - eš - li - lim<sup>1</sup> lu - uk - bi*  
 is mighty! A prayer will I utter;

    
*ša i - li - ša tu - a - bu li - pu - ša - an - ni*  
 that which to her (appears) good may she do unto me!




7.     
*ba - el - ti ul - lu u - um*  
 O my lady, from the day

    
*gi - iḫ - ri - ku ma - ' - diš šal - pu - ti*  
 when I was young much to misfortune

 8.    
*ša - am - du - ku a - kal ul a - kul*  
 have I been yoked! Food have I not eaten,

  9.    
*bi - ki - tum kur - ma - ti me - e ul aš - ti*  
 weeping was my nourishment! Water have I not drunk,

  10.    
*līm - tu maš - ti - ti lib - bi ul*  
 tears were my drink! My heart never

    
*iḫ - di ka - biš - ti ul im - mi - ir<sup>2</sup>*  
 rejoiced, my mind was never bright!

1. *te-eš-ti-tim* = *testim.*



2. Obv., ll. 6—24.

## 2. A confession of sin.




[K 4899 and K 4934.]

The priest :






1.    2.   
*ina* *ta - ni - bi* *a - si - ib* *ina*  
 In sorrow there he sits! With

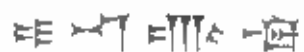
    
*ku - ub - bi - e* *mar - su - ti* *su - ru - ub*  
 cries of affliction, (in) trouble of




 3.      
*lib - bi* *ina* *bi - ki - ti* *limutti(h)* *ina*  
 heart, with bitter weeping, ■


  +    
*ta - ni - bi* *lim - ni* *ki - ma* *su - um - ma - ti*  
 bitter sorrow, like the doves


    
*i - dam - mu - um* *su - up - su - up* *mu - si*  
 doth he moan grievously night


 5.      
*u* *ne - ri* *ana* *ili - su* *ri - mi - ni - i* *ki - ma*  
 and day! Unto his merciful god like


  6.   
*lit - il* *i - na - ga - ag* *ta - ni - ba*  
 ■ wild cow he cries! Sighing

  7.   
*mar - ga - am* *is - ta - na - ka - am* *a - na*  
 that is grievous doth he make! Before

 *ili - su*  
 his god


 *ina*  
 in


 *un - ni*  
 supplication

 *ap - pa - su*  
 his countenance


 *i - la - ab - bi - in*  
 doth he cast down!


8.  *i - bak - ki*  
 He weeps


 *i - lu - u*  
 that he may approach,


 *ul i - kal - lu*  
 that nothing may hold (him) back!


The suppliant :


9.  *e - piṣ - ti*  
 My deed


 *lu - uh - bi*  
 will I declare (to thee),


 *e - piṣ - ti*  
 my deed


 *ul sa*  
 which cannot be declared!


10.  *a - ma - ti*  
 My words


 *lu - sa - un - ni*  
 will I repeat (to thee),


 *a - ma - ti*  
 my words


 *ul sa*  
 which cannot be repeated!


 *i - li*  
 My god,

 *e - piṣ - ti*  
 my deed

 *lu - uh - bi*  
 will I declare (to thee),

 *i - piṣ - ti*  
 my deed

 *ul sa*  
 which cannot

 *ka - bi - e*  
 be declared!

## 3. A prayer for forgiveness.

[K 101.]

The suppliant :

1.   
*ana-ku arad - ki su - nu - hu a - su - us - si - ki*  
 I, thy servant, full of sighs cry unto thee!

2.   
*sa an - nu i - su - u le - lik - ki - e*  
 Whoever sin possesses, thou acceptest

3.   
*te - me - ik - su a - nu - lim lap - pu - lu - si*  
 his fervent prayer! The man thou lookest on in pity,

4.   
*a - me - lu su - u i - bul - lul li - ' - at*  
 that man lives, O ruler

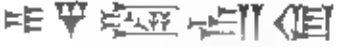


*ku - la - nu he - lit te - ni - ke - e - ti*  
 of all things, lady of mankind,


5.   
*rim - ni - tum sa na - as - hur - su*  
 O merciful one, whose turning

*ja - a - bu li - hat un - ni - ni*  
 is propitious, who accepteth supplication!





The priest :

6.   
*ilu - su lu il - tar - su ni - nu - u it - ti - su*  
 (Since) his god (and) his goddess are angry with him,




7.   7.   
*i - ša - as - su - ki ka - a - šu ki - šad - ki*  
 he crieth unto thee! Thy neck




     
*su - hi - ir - šum - ma ta - ša - ba - šu šat - su*  
 turn to him and take his hand!


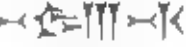

The suppliant :

8.      
*e - lu ka - a - šu i - šim nant - te - še - ru*  
 Beside thyself a deity that guideth right




 9.    
*ut i - šu ki - miš nap - šu - in - nš - ma*  
 there is not! Truly look on me in pity and

  10.   
*li - ki un - ni - ni a - šu - lap - io*  
 accept my supplication! My forgiveness

    
*ki - bi - ma ka - bit - ta - ki lip - ša - ša*  
 declare and let thy spirit be appeased!

11.     
*a - di ma - ti be - el - ti su - up - šu - ru*  
 When, my lady, will be turned

 12.    
*pa - nu - ki ki - nu su - um - ma - tu*  
 thy countenance? Like the doves

    
*a - dam - nu - un ta - ni - šu ut - ta - bar - ri*  
 do I moan, in sighs do I abound!



The priest :

13. [—]      =|||= ||      <      || ||      || / ||  
*ina*      *u - a*      *u*      *a - a*      *su - nu - hat*  
 In      pain      and      grief      full of sighs

[<|||< <||| ||]      14. [<|||< |||<]      ||<||<||  
*ka - bit - tu - su*      *bi - ki - tum*      *i - bak - ki*  
 is his spirit!      Tears      doth he shed,

[<|||< |||<]      ||<||<|| (?)<sup>1</sup>  
*ku - bi - e*      *i - kab - bi*  
 cries      doth he utter!

#### 4. A prayer for forgiveness of sin committed unwittingly.

[K 28:1.]

1. |||=|||      [<|||< |||<]      <|||<      ||<||<      2. ||<||<||  
*a - kal*      *el - tu*      *ul*      *a - kul*      *ma - e*  
 Food      that is pure      have I not      eaten!      Water

||<||<||      [<|||<]      ||<||<||      3. ||<||<||      ||<||<||  
*bir - tu*      *ul*      *aš - ti*      *ik - kib*      *ili - ia*  
 that is clear      have I not      drunk!      A fault      against my god

—      ||<||<||      [||<||<||<||]      ||<||<||      4. ||<||<||      |||<||<||  
*ina*      *la*      *i - di - e*      *u - kul*      *an - min*  
    unwittingly      have I committed.<sup>2</sup> In a transgression

||<||<||      |||<||<||      ||<||<||      ||<||<||  
*du*      *iš - ta - ri - ia*      *ina*      *la*      *i - di - e*  
    against my goddess      unwittingly

1. Obv., L 4—Rev., L 14.

2. Lit. "eaten".

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*u - kab - bi - is*

have I trodden.

5. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*be - lum*

O Lord,

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*an - nu - u - a*

my sins

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ma - ' - da*

are many,

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ra - ba - a*

great are

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*hi - la - lu - u - a*

my iniquities!

6. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*an - ni*

The sin which I have committed

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*s - pu - su*

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ni*

*i - di*

I know not!

7. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*hi - it*

The iniquity

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ib - lu - u*

I have done

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ni*

*i - di*

I know not!

8. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ik - kib*

The fault

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*a - ku - lum*

I have committed,

9. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*an - nun*

the transgression

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*u - kab - bi - su*

I have trodden,

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ni i - di*

I know not!

10. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*be - lum*

The lord

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ina ug - gat*

in the anger

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*lib - bi - su*

of his heart

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ik - kil - man(an) - ni*

hath looked upon me!

11. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*i - lim*

The god

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*ina*

in

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*us - si*

the wrath of

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

*lib - bi - su*

his heart

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣


*u - lam - hi - ra - an - ni*

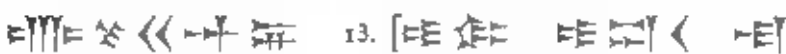
hath visited me!


12. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣


*lu is - tar*

The goddess


  
*e - li - ia      is - bu - ns - me      mur - gi - is*  
 with me      was angry and      to tribulation



  
*u - se-man(an) - ni      i - lum      i - du - u      lu*  
 hath reduced me!      The god, known (and) un-



  
*i - du - u      u - zar - rib - an - ni      lu      is - tar*  
 known,      hath afflicted me!      The goddess,



  
*i - du - u      lu      i - du - u      is - su - ns - tu*  
 known (and) unknown,      trouble


  
*is - ku - na      is - fu - mi - ' - e - ma*  
 hath brought!      I sought (for help) but





  
*man-ma-an      ga - ti'      ul      i - gi-bal      ab - ki - nu*  
 ■ one taketh me by the hand!      I wept but


  
*i - ta - to - ia      ul      if - hu - u      ku - bi - e*  
 to my side      none drew near!      Cries


  
*a - kab - bi      man-ma-an      ul      i - si-man(an) - ni*  
 I uttered      (but) no one listened to me!





  
*us - su - fa - ku      kat - ma - ku      ul*  
 I am afflicted,      I am overwhelmed,      I do not



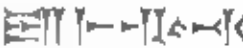
1. *ga-ti* = *kati*.

 19.    
*a - na - ša - al*      *ana*      *ili - ša*      *rim - ni - i*  
 look up!      Unto      my merciful god

   .....  
*at - ša - na - as - šar*      *un - ni - ni*      *a - šab - bi* .....  
    I turn,      my petition      I utter! .....


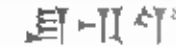
20.    21.   
*be - lum*      *arad - ka*      *la*      *ta - ■ - kip*      *ina*  
 O Lord      thy servant      cast not down!      In

    
*me - e*      *šub - šaš - li*      *■ - di*      *ša - ar - su*      *ša-bat*  
 the waters      of the flood      thrown,      take thou his hand!

22.     
*bi - išt - li*      *išt - tu - u ana*      *da - me - išt - ti*  
    The sin      I have sinned      to      mercy

 23.     
*le - ir*      *an - na*      *a - pu - uš*      *ša - a - ru*      *lit - bal*  
 turn!      The iniquity      I have committed      let the wind      carry away!

24.     
*kiš - lu - tu - u-a*      *ma - ' - da - a - ti*      *ki - me*  
    My manifold transgressions      ,like

   
*zu - ba - li*      *šu - hu - uš*  
 a garment      tear off!

1. *ša-as-su* = *šāt-su*.

2. *zu-ba-ti* = *šubāti*.

3. Obv. II. 29—37 (= II. 1—5), Obv. I. 43—Rev. I. 6 (= II. 6—19), and Rev. II. 36—44 (= II. 20—24).

## 5. A prayer for mercy and favour.

[K 4623 + 79-7-8, 24.]

1.   
*be - el - tum inu gu - ru - ub lib - bi*  
 O lady in the grief of my heart

*rig - me sar - bis ad - di - ki a - hu - lap - in*  
 cries in trouble have I raised to thee! My forgiveness

[] 2.   
*ki - bi be - el - tum ana arad - ki ma - gi*  
 declare! O lady, unto thy servant {“it is enough!”}

3.   
*ki - bi - tu libba - ki li - nu - ub ana*  
 say unto him! Let thy heart be appeased! Unto

*arad - ki la ma - ru - ut - tum ip - tu ri - e*  
 thy servant, who hath experienced sorrow, mercy



4.   
*ri - ti - tu ki - tad - ki su - bi - ir - tum - ma*  
 extend to him! Thy neck turn to him and




5.   
*li - ki - e ut - min - tu ana arad - ki la*  
 receive his supplication! Thy servant, {with whom}

*la - gu - gi si - il - me il - li - tu*  
 thou hast been angry, deal favourably with him!




## 6. A prayer for purification.




[K 254.]





1.    
*in ištari - in nap - li - si - in - ni - ma*  
 O my goddess, look with pity ■ me and


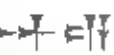
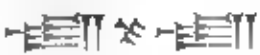

  2.   
*liše(e) in - ni - ni - in lip - paš - ru*  
 accept my supplication! Torn away be





    
*ar - nu - u - a lu-ma-ša-a bi - šu - tu - u - a*  
 my sin, forgotten be my transgressions!


3.     
*’ - il - li lip - pa - šir ka - si - ti*  
 Let the ban be torn away, let the bonds


 4.    
*li - ir - mu tu - ni - bi - in lit - ba - tu*  
 be loosened! My sighing let carry away

  5.    
*si - biš šārē F! lu - uš - hu - uš lum - ni*  
 the seven winds! I will rend away { my }  
 { wickedness, }

   6.   
*iggaru ana šamē(e) li - še - li i - dir - ti*  
 {let die} to the heavens bear it! My misery



     
*nānu lit - bal li - biš nānu*  
 let the fish carry off, let the river sweep (it) away!

7.    
*līm - ḥur - an - nī nām - maš - šu - u ša ḡrī*   
 May there take (it) from me the beast of the field,

8.    
*lī - mīš - šu - in - mā<sup>pl</sup> nārī ālikūtī<sup>pl</sup>*   
 may there wash me clean the flowing waters of the river!

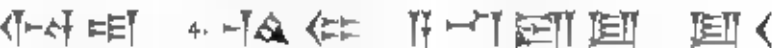
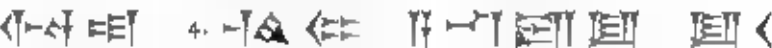
7. A prayer for a favourable dream.

[K 254.]

1.    
*it - ti hum - nī šu - lī - ka - an - nī - ma*   
 From my wickedness make me depart and   
   
*lu - un - nī - fir it - ti - ka*   
 let me be saved by thee!

2.    
*šup - ra - an - nī - ma šuttu damiḡtu(tu)*   
 Send thou to and a favourable dream

 3.    
*luḡ - ful šuttu a - na - fa - lu lu - u*   
 let me behold! May the dream I behold be

 4.    
*damḡal(aī) šuttu a - na - fa - lu lu - u*   
 favourable! May the dream I behold be

 5.    
*kīnaī(aī) šuttu a - na - fa - lu ana*   
 true! The dream I behold to






 6. 
  
*damiḫṣi(t)*      *lir + ru*      *ilu* .....      *ilu*  
 favour      turn!      May the god .....      the god







  
*lu*      *luḫṣi* <sup>p1</sup>      *ina*      *reḫi* -      *lu*  
 of      dreams,      at my head


 7. 
  
*kân(an)*      *lu - ri - ba - an - ni - ma*      *a - na*  
 stand!      Make me to enter      into




  
*E - sug - ilu*      *ekaḫ*      *ilāni*      *bi*  
 Esagil      the temple of      the gods,      the house





 8. 





  
*luḫṣi*      *a - na*      *lu* *Marduk*      *ri - me - ut - i*  
 of life!      To      Marduk,      the merciful,







  
*a - na*      *damiḫṣi(tim)*      *a - na*      *kaṭa* <sup>ll</sup>      *damḫāli* <sup>p1</sup>  
 for      favour      into      (his) favourable hands


 9. 
  
*piḫ - dun - ni*      *luḫ - lu*      *nir - bi - ka*  
 commend me!      So will I bow myself      before thy greatness,



 10.   
*luḫ - ta - id*      *lu - ut - ka*      *niṣe* <sup>p1</sup>  
 will I glorify      thy divinity,      and the people



  
*ali - ia*      *li - 3e - pa - a*      *kar - di - ka*  
 of my city      will praise      thy power!



## 8. A prayer for restoration to divine favour.

[K 3158.]

The priest :

1. [𐎧𐎡𐎴 𐎧𐎡𐎴] 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*pi - te il - lu - ur - ta - zu pu - sur*  
 Open his bond, remove

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*ma - ak - si - zu nu - um - nur pu - ri - zu*  
 his fetter, make bright his countenance,

𐎧𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*pi - kid - an i - lis lu - ri - zu but - lis*  
 commend him to his god his creator! Give life to

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*arad - ka lis - ta - id kur - di - ka*  
 thy servant, that he may praise thy might,

4. 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*nar - bi - ka li - id - lu - la kul*  
 that before thy greatness he may bow down in all

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*da - ad - me nu - hur but - ra - zu*  
 dwellings! Receive his gift,

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*li - ki pi - di - e - zu ina kak - kar*  
 accept his purchase-money, that in the land of

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴  
*zul - me nuf - ra - ka lit - tal - lak*  
 peace before thee he may walk!

## HYMNS AND PRAYERS.



### 1. Hymn to the Rising Sun.

[K 3343.]

1.    
*lu Sa-maš lu i - šid šamē(e) tap - pu - lu - am - ma*   
 O Sun-god, on the foundation of heaven<sup>1</sup> thou hast flamed forth!

2.  3.    
*šī - gar šamē(e) ešlu šī<sup>2</sup> tap - ti da - lat*   
 The bolt of the bright heavens thou hast opened, the doors

 4.    
*šamē(e) tap - ta - a lu Sa-maš a - na ma - a - ti*   
 of heaven thou hast opened! O Sun-god over the land

 5.    
*ri - šī - ka taš - ša - a lu Sa-maš me - lam - me*   
 thy head thou hast raised! O Sun-god, with the brightness

   
*šamē(e) ma - ta - a - ti tak - lum*   
 of heaven the lands thou hast covered!

1. *I. a.*, the horizon.

2. Obv. II. 3-10.

## 2. Hymn to the Setting Sun.

[Sp. III, 586 and R. III, 1.]

1.   
*in Samaš* *ki - rib* *me - e* *in*  
 O Sun-god, into the midst of heaven when

2.   
*e - ri - bi - ka* *li - gar* *Sa - me - e*  
 thou enterest, may the bolt of heaven

*at - lu - lum* *Sul - ma* *lik - lu - ku*  
 that is bright give thee greeting,

3.   
*da - la - at* *Sa - me - e* *lik - ru - ba - a - ku*  
 may the doors of heaven bless thee!

4.   
*mi - Sa - rum* *su - uk - kal - lum*  
 May the righteousness of the minister

*na - ra - ani - ka* *lik - le - sir - ku*  
 thy beloved direct thee!

5.   
*ana E - babar - ra* *lu - bat* *be - lu - ti - ka*  
 In Ebabara, the seat of thy power,

6.   
*pi - ru - ut - ka* *ku - u - pi* *in Ai*  
 thy supremacy is glorious! May Ai,

1. Here and 11. 3 f. is employed for , a form of the 2. m. s. pron. suffix.



hi - ir - tum



na - ra - am - la - ka

thy beloved spouse,



ha - di - is

with joy



li - mah - hi - ir - ka

come before thee,



lib - ba - ka

to thy heart



— - - - - ip - tum

rest



li - ni - ip

may she give,



nap - ta - nu

may the feast



i - lu - ti - ka

of thy godhead



lii - ka - kin - ku

be spread for thee!



har - ra - du

O valiant



id - tum? in Samaš

hero, Samaš,



li - it - ta - i - du - ka

let them glorify thee!



be - el

O lord of

E-babar-ra

Ebabara,

a - lik

in thy going

pa - dan - ka

may thy path



li - fir

be straight!



in Samaš

O Sun-god



har - ra - an - ka

thy road



ku - fir

direct,

ur - ha

the road that is sure for

ki - nam


and

du - ru - us - ti - ka

thy foundation


 12.      
*a - lik* *in Šamaš* *ša* *ma - a - li* *da - ai -*  
 of O Sun of the land, judge

   
*ša* *pu - ru - us - si - e - ša* *muš - te - šir - ša*  
 of its decisions, its director

  
*at - la*  
 art thou!

## 3. Hymn to Marduk.

[K 3962 + K 3120.]




1.     
*ri - mi - nu - u* *ina* *ilāni* *šl*  
 O merciful one among the gods!

2.      
*ri - mi - nu - u* *ša* *mi - la* *but - lu - ju*  
 Merciful one, who the dead to raise to life

 3.     
*i - ram -* *in Marduk* *šar - ru* *šamo(e)*  
 loveth! O Marduk, king of heaven





 4.     
*u* *irgiti(m)* *šar* *Ba - bi - lin* *be - el*  
 and earth, king of Babylon, lord of

 5.    
*E - sag - ila* *šar* *E - zi - da*  
 Esagil, king of Ezida,



 *be - el*  
 lord of  
 *E - mah - ti - la*  
 Emahtila!  
 6.  *šamē(e) u*  
 Heaven and






 *irgiṭim(tim)*  
 earth  
 *ku - um - mu*  
 are thine!  
 7.  *e - mu*  
 The space of  
 *šamē(e) u*  
 heaven and





 *irgiṭim(tim)*  
 earth  
 *ku - um - mu*  
 is thine!  
 8.  *šī - paš*  
 The incantation of  
 *ba - la - ju*  
 life





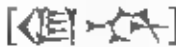
 *ku - um - mu*  
 is thine!  
 9.  *i - mat*  
 The splute of  
 *ba - la - ju*  
 life  
 *ku - um - mu*  
 is thine!

10. . . . .  
 . . . . .  
 . . . . .  
 11.  *a - mu - lu - tum*  
 Mankind,  
 *ni - šī*  
 the race  
 *gal - mat*  
 black-

 *šakṭadi*  
 headed,  
 12.  *ših - na - al*  
 living creatures  
 *na - piš - šī*  
 *ma - la*  
 = many as

 *šu - ma*  
 a name  
 *na - ba - a*  
 bear  
 *ina*  
 (and) in the land  
 *mātī*  
 *ba - ša - a*  
 exist,

13.  *kiš - ruš*  
 the four quarters of the world,  
 *ir - bil - ti*  
 *ma - la*  
 all that  
 *ba - ša - a*  
 there are,

14.  *ilu*  
 the Igigi  
 *ša*  
 of the hosts of  
 *kiš - šar*  
 *šamē(e)*  
 heaven and  
 *irgiṭim(tim)*  
 earth,





15. 16.
- ma - la ba - ša - a a - na ka - ša - a - ma*  
all that there are, unto thee
- 
- us - nu - ši - na ba - ša - a*  
are their ears inclined!




## 4. Address to the god Ninib.





[K 2487 and K 8122.]

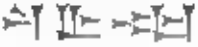


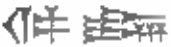
- 1.
- ap - lu gaš - ru bu - kur ina Bēl*  
O mighty son, first-born of Bēl,
- 2.
- šur - bu - u giš - ma - lu i - lil - li E - šar - ru*  
powerful, perfect, offspring of Ešara,
- 3.
- la pu - luš - lu lit - bu - šu ma - lu - u*  
who with terror art clothed, who art full of
- 4.
- šar - ba - šu lu U - gal - lu ša*  
fury! O Urganu, whose
- 5.
- la im - maš - ša - ru ša - ba - šu šu - pu - u*  
onslaught is unequalled, bright

- 6.
- man - na - sa ina ilāni pī rabūti pī ina*  
is (thy) place among the great gods! In

 *E - kur*      *bit*      *la - ši - la - a - ti*      *la - ka - a*  
 Ekur,     the house of     festal joys,     exalted

 *ri - ka - a - ka*     7.  *id - din - ka - na*      *lu Bēl*  
 is thy head,     for he hath granted thee,     hath Bēl





 *abu - ka*     8.  *le - rit*      *kul - lut*      *ilāni* *el*  
 thy father,     that the law     of all     the gods

 *ka - tuk - ka*      *lam - hat*     9.  *la - dan*      *di - in*  
 thy hand     should hold!     Thou judgest     the judgment of

 *la - ni - še - e - ti*     10.  *tut - te - šir*      *ka*      *še - lu - ru*  
 mankind,     thou leadest     him that     without a leader,

 *i - ka - a*      *e - ku - ti*     11.  *la - sub-bat*      *hāt*  
 the man that is in need!     Thou holdest {the hand of}

 *en - ši*      *la li - ' - a*      *tu - ka - aš - ka*  
 the weak,     the man that is not strong     thou dost exalt!

12.  *ša*      *a - na*      *a - ra - al - li - e*      *šu - ru - du*  
 {Of him}     to     the Lower World     {has been brought down}

 *pa - gar - šu*      *tutira(rā)*     13.  *ša ar - nu*      *i - lu - u*  
 his body thou dost restore!     From him who sin     possesses





la - paš - šar  
thou dost remove



ar - nu  
the sin!

14.   

šu išu - šu illi - šu  
The man with whom his god



ši - nu - u  
is angry



tu - šal - lam  
thou restorest to favour



ar - ḫiṣ  
speedily!

15.   

šū Nin - ib  
O Ninib,



a - ša - riḫ  
prince



illūni<sup>1</sup>  
of the gods,



ku - ra - du  
a hero



al - ta  
art thou!

### 5. Address to Nabū.

[K 3130.]

1. 

be - lum  
O lord,



il - ti  
with



e - mu - ki - ka  
thy might



e - mu - ku  
no might



ul



iṣ - ša - an - na - an  
can compare!

2.  

šū Nabū  
O Nabū,



il - ti  
with



e - mu - ki - ka  
thy might



e - mu - ku  
no might






ul



iṣ - ša - an - na - an  
can compare!











 9.   
*bu-lu-lu*      *i-si-ik-ka*      *du-al-pa-a-te*  
 is confounded      distresses(?) her!      The afflictions







  
*mal*      *a-tam-ma-ru*      *mah-ra-ki*      *a-bak-ka*  
 which      I behold,      before thee      I bewail,

10. 





  
*a-na*      *al-mu-u-a*      *lu-mu-bi*      *lib-ka-a*  
 To      my words      full of sighing      directed be



 11. 
  
*u-zu-un-ki*      *a-na*      *sik-ri-ia*  
 thine ear!      To      my speech



  
*tum-ru-gi*      *ka-bit-ta-ki*      *lip-pa-ir*  
 that is afflicted      let thy mind      be opened!

12. 

  
*am-ri-in-ni*      *beltu*      *ki-i*  
 Look upon me,      O lady,      that through



  
*su-nib-hu-ra-ki*      *libbi*      *ardi-ki*  
 thy turning towards (me)      the heart of      thy servant

<sup>1</sup>  
*lim-ra-aq*  
 may be strong!

1. Obv. ll. 4-15.









# INCANTATIONS.

## 1. Incantation to the Fire-god.










[K 2455 + K 3936.]

1.       
*šiptu* *lu* *Gibil* *šar - hu* *bu - kur*  
 Incantation. O Fire-god, mighty, first-born of

   2.       
*lu* *A - nina* *i - lil - ti* *ellilim(tim)*  
 Anu, offspring, bright (and)

     3.     
*ša - hu - tum* *lu* *Ša - la - aš* *šar - hu*  
 exalted, of Šalaš, mighty,

         
*iš - di - ku - u* *sik - ri* *ilāni<sup>pl</sup>*  
 newly-shining, name of the gods

   4.        
*ka - aš - nu* *na - din* *nin - da - bi - e*  
 that is enduring, who gives offerings




   5.        
*ana* *ilāni<sup>pl</sup>* *lu* *Igigi* *ša - kin* *na - mir - ti*  
 to the gods, the Igigi, who makes light



12.  *kima*  
As  *galmani*<sup>1</sup>  *an - nu - ti*  *i - hu - lu*  
these images<sup>1</sup> quiver,

 *i - zu - bu*  *u*  *il - la - at - ia - ku*  
melt and dissolve,





13.  *amelu*  *kaššapu*  *u*  *š*  *kaššaptu*  
may the sorcerer and sorceress





 *ti - hu - lu*  *ti - nu - bu*  *u*  
quiver, melt and

 *iit - ta - at - tu - ku*  
dissolve.

## 2. Incantation against an unknown sorceress.

[K 2728.]

1.  *tiptu*  *at - ti*  *man - nu*  *š*  *kaššaptu*  
Incantation. Who art thou, O sorceress,

 *ja*  *baša(u)* 2.  *a - mat*  *imutli(imi)* - *ia*  
{in whose} is the word of my misfortune,  
heart }

1. The burning of little images made of bronze, honey, clay, bitumen, wood, etc. accompanied incantations of this class; hence the title of the series, *Maklu*, "Burning".












2. *Maklu* II, ll. 123--135.

















 3. 


  
*ina lib - bi - sa<sup>1</sup>* *i - na* *lišmi - sa*  
 by whose tongue










 4. 
  
*ib - ba - nu - u* *ru - su - u - a* *i - na*  
 are made my apella, at












  
*šap - ša - i - sa* *ib - ba - nu - u* *ru - su - u - a*  
 whose lips are formed my poisons,








5. 

























  
*i - na* *ki - bi - it* *tak - bu - a* *iššun(aš)*  
 in whose foot-steps<sup>2</sup> stands




 6. 


  
*nu - a - tum* *f kaššaptu* *aš - baš*  
 death? O sorceress, I exorcise







 7. 
  
*pi - ki* *aš - baš* *lišāna - ki* *aš - baš*  
 thy mouth, I exorcise thy tongue, I exorcise


 8. 
  
*īnā<sup>11</sup> - ki* *na - fi - la - a - ti* *aš - baš*  
 thy glancing eyes, I exorcise









 9. 
  
*šepā<sup>11</sup> - ki* *al - la - ka - a - ti* *aš - baš*  
 thy active feet, I exorcise









 10. 
  
*bir - ki - ki* *e - bi - ri - e - ti* *aš - baš*  
 thy striding knees, I exorcise





1. *ina lib-bi-sa* is translated in l. 1 after the relative.



2. Lit. "in the footstep she has trodden".





  
*idā*<sup>12</sup> - *ki*      *mut - tab-bi - la - a - ti*      *ak - ta - si*  
 thy labouring hands,      I bind




  
*i - di - ki*      *a - na*      *ar - ki - ki*      *the Sin*  
 thy hands      beneath thee!      May Sin



  
*el - lam - mi - e*      *li - kat - ta - a*      *pa-gar - ki*  
 in front      destroy      thy body,







  
*a - na*      *mi - kit*      *nu p<sup>1</sup>*      *u*      *isati*  
 into      a chasm of      water      and      fire




  
*lid - di - ki - ma*      *kaššaptu*      *ki - ma*      *si - ħir*  
 may he cast thee!      O sorceress,      like      the stone



  
*abnu kusuḫki*      *an - ni - u*      *li - gu - du*  
 of this seal      may there glow


  
*li - ri - ħu*      *pa - nu - u - ki*  
 (and) turn pale      thy countenance!

### 3. Incantation against spells and witchcraft.






[K 43 + K 142 + K 2601.]







  
*šiptu*      *nu*      *Nuskū*      *šur - ūu - u*      *i - ħit - ti*  
 Incantation.      O Nuskū,      mighty one,      offspring of




1. *Maḥiū* III, II. 89-103.


 1. *ilu A-nim*  
 Anu,  

 2. *tam-sil*  
 image of the father, first-born  

*abi*  

*bu-kur*  

*ilu Bel*  
 of Bel,

3. 
*tar-bit*  
 child  

*apsi*  
 of the ocean,  

*bi-mu-us*  
 creation  




*ilu Ea*  
 of Ea!





4. 
*as-si*  
 {I have raised}  
 = high  

*diparu*  
 the torch,  

*u-nam-mir-ka*  
 I have given light





*ka-a-sa*  
 to thee!  
 5. 
*amtu*  
 The enchanter  




*kakkapu*  
 hath enchanted me;  




*ik-sip-an-ni*


*kis-pi*  
 {with the  
 enchantment,}  

*ik-sip-an-ni*  
 (with which) he enchanted me,  

*ki-sip-su*  
 enchant thou him!











6. 
*f*  
 The enchantress  

*kakkapu*  
 hath enchanted me;  

*tak-sip-an-ni*  
 bath enchanted me;  

*kis-pi*  
 {with the  
 enchantment,}


*tak-sip-an-ni*  
 (with which) she enchanted me,  

*ki-sip-si*  
 enchant thou her!  
 7. 
*e-pi-tu*  
 The wizard













*i-pu-sa-an-ni*  
 hath bewitched me;  

*ip-tu*  
 {with the  
 witchcraft,}  

*i-pu-sa-an-ni*  
 (with which) he bewitched me,


*e-pu-su*<sup>1</sup>  
 bewitch thou him!  
 8. 
*e-pis-tu*  
 The witch  

*te-pu-sa-an-ni*  
 hath bewitched me;











1. *e-pu-su* = *epus-su*.

           
*ip - šu*      *le - pu - ša - an - ni*      *e - pu - si*<sup>1</sup>  
 { with the }      (with which) she bewitched me,      bewitch thou her!

9.            
*muš - le - piš - tu*      *le - pu - ša - an - ni*  
 The sorceress      hath bewitched me;

          10.   
*ip - šu*      *le - pu - ša - an - ni*      *e - pu - si*      *ša*  
 { with the } (with which) she bewitched me,      bewitch thou her!      { Those }  
 { witchcraft, }      { who }











           
*šalmāni pī*      *ani*      *pī - i*      *šalmāni pī - ia*      *ib - nu - u*  
 images      after the fashion of      my images      have made,

           
*bu - un - nu - an - ni - ia*      *u - maš - šī - lu*  
 who my form      have imitated,

11.            
*rāti - ia*      *il - ku - u*      *šārti - ia*  
 who my breath      have caught,      who my hair

    12.         
*im - lu -*      *ulinnī - ia*      *ib - lu - ku*  
 have plucked,      who my garment      have rent,

           
*e - li - ku*      *eprāti pī*      *šēpī* <sup>12</sup> - *ia*      *š - bu - šu*  
 who in going through      dust      my feet      have hindered,

13.            
*ilu*      *Gibil*      *kar - du*      *šipat - su - nu*  
 may the Fire-god,      the mighty,      their incantation

1. e-pu-si = e-puš-ši.



li - pu - as - sir

dissolve!



idi zipla

Recite the incantation!

4. Some reasons for a curse falling upon a man.

[K 150 and K 8868.]



a - na biš tap - pi - e - šu i - te - ■ - ub

Into the house of his neighbour has he entered?



a - na aššat tap - pi - e - šu it - te - hi<sup>1</sup>

To the wife of his neighbour has he drawn nigh?



dāmi<sup>2</sup> šu tap - pi - e - šu it - lu - bak

The blood of his neighbour has he shed?



šu - bat tap - pi - e - šu it - ta - bal<sup>3</sup>

The garment of his neighbour has he stolen?



mi - ru - nu - uš - šu id - lu la u - maš - šu - ru

From his power(?) a man has he not let go free?



id - lu dam - šu ina kin - ti - šu

A good man from his family

1. *Afakla* I, B. 122—134.

2. 12, fr. *teḥū*; K ■■■ gives the variant reading *it-ti-ḥi*.

3. K 8868 reads: *it-ta-at-ba-aš*, "has he put on?"

𐤀𐤓𐤕 𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

u - te - lu - u

has he driven away?

7. 𐤀𐤓𐤕 𐤀𐤓𐤕

ku - na

𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

pu - hur - la

A united household

𐤀𐤓𐤕 𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

u - sap - pi - lu

has he broken up?

8. 𐤀𐤓𐤕

a - na

Against

𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

lu - bu - ut - ti - i

one in authority

𐤀𐤓𐤕 𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

is - za - as - su

has he set himself?

9. 𐤀𐤓𐤕

pi - i - lu

In his mouth

𐤁𐤀𐤓𐤕

tar - su

is he honest,

𐤀𐤓𐤕 𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

lib - ba - su

(but) in his heart

𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

la ki - i - ni

false!

10. 𐤀𐤓𐤕

pi - i - lu

With      mouth

𐤁𐤀𐤓𐤕

au - nu

(says he) you,

𐤀𐤓𐤕 𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

lib - ba - su

(but) in his heart

𐤁𐤀𐤓𐤕 𐤀𐤓𐤕

al - la





nay?

1. Col. I, 11, 37-46.



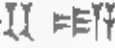


# ASSYRIAN LETTER-TABLETS.

## 1. Letter to the king asking for a doctor to see a sick lady.

[82—5—22, 174.]




|  |   |   |  |
|--|---|---|--|
| 1.  |  |  | 2.  |
| <i>a - na</i>  | <i>šurri</i>  | <i>bēli - ia</i>  | <i>arad - ka</i>   |
| To   | the king  | my lord,  | thy servant  |










|  |  |
|--|--|
|  | 3.  |
| <i>šamaš - mītu - uballiṣ</i>  | <i>lu - u šulmu(mu)</i>  |
| <i>Šamaš-mita-uballiṣ.</i>   | Greeting   |

|  |   |   |  |   |
|--|---|---|--|---|
|  |  |  | 4.  |  |
| <i>a - na</i>  | <i>šurri</i>  | <i>bēli - ia</i>  | <i>lu Nabū</i>   | <i>u</i>  |
| unto   | the king,   | my lord.  | May Nabū   | and   |

|  |  |   |   |  |
|--|--|---|---|--|
|  | 5.  |  |  | 6.  |
| <i>lu Marduk</i>   | <i>a - na</i>  | <i>šurri</i>  | <i>bēli - ia</i>  | <i>a - dan - niṣ</i>   |
| Marduk   | unto   | the king  | my lord   | be exceedingly,  |

|  |  |  |
|--|--|--|
|  | 7.  | 8.  |
| <i>a - dan - niṣ</i>   | <i>lik - ru - bu</i>   | <i>ma - a amai</i>   |
| exceedingly  | propitious.  | Now {the hand-} maid }   |

|  |   |  |   |
|--|---|--|---|
|  |  | 9.  |  |
| <i>ša</i>  | <i>šurri</i>  | <i>f lu</i>  | <i>Ba - u - ga - me - lat</i>   |
| of   | the king,   |  | Ba'u-gāmilat,   |

10.           
*ma - ra - a      a - dan - ni      zha      ku - sa - pi*  
 is grievously sick,      she cannot . . . . .












ka - kal                      u - ma - a                      surri                      be - iti  
 eat ;                              now                              let the king ;                      my lord

12.  *fe - mi*  
instructions give,  
13.  *amtu āsū išen(en)*  
that a physician

14. E < 2 > < 3 > < 4 > < 5 >  
li - li - ka  
may come (and)

15. < 6 > < 7 > < 8 > < 9 >  
li - mur - si  
see her.

2. Letter to the king introducing a messenger who has news for the king's private ear.

[К 498.]

1. 2.

*a - na* *jarri* *be - ili - ia* *arad - ka*

To the king, my lord, thy servant






3. 









*Rammān-ibni*                      *lu*                      *sul - mi*                      *a - na*                      *sarri*  
 Rammān-ibni.                      Greeting                      unto                      the king.

4.  *ba-ili-ia*  
my lord.

5.  *mar*  
That Babylonian [i. e. of whom the king already knows]

6.  *su-u*

ina muh - hi - ia it - ial - ka — - a  
to me came. (He said):

8. *di - bi ina pi - ia ma - a ina ekalli*  
 "My message with my own mouth { (must be ) into the palace  
 { delivered }, }

9. *lu - bi - lu - u - ni*  
 let them bring me."  
 10. *u - ma - a an - nu - sim*  
 Even now

11. *ina pa - an šarri be - ili - ia*  
 into the presence of the king my lord

12. *u - si - bi - lu - šu*  
 I have caused them to bring him.  
 13. *šurru be - ili*  
 Let the king my lord

*liš - al - šu me - un ša di - bi - šu - u - ni anu*  
 ask him what is in his message. On

*XXVIII KAN ištu libbi anu ša - ad - di ina*  
 the 28th day from Šaddu into

*pa - an šarri be - ili - ia u - si - bi - la - šu*  
 the presence of the king my lord I caused them to take him.





3. Letter from Aplā to the queen-mother reassuring her during the king's absence.

[K 523.]

1. *a - na ummi šarri be - ili - ia*  
 To the mother of the king, my lady,  
 2. *arad - ka*  
 thy servant












17.  *it - li*  
with  *sar māšūti*  
the king of the lands
18.  *he - ili - su*  
my lord
19.  *it - ia - lak*  
goeth.

4. Letter to the king from Kudurru explaining why he has been prevented from coming to thank the king personally for a favour he has received.

[K 81.]

1.  *a - nu*  
To  *sar māšūti*  
the king of the lands,  *he - ili - su*  
my lord,
2.  *arad - ku*  
thy servant  *Kudurru*  
Kudurru.  *Uruk KI*  
May Erech  *a*  
and
-  *E - an - ua*  
E-ana
3.  *a - na*  
unto  *sar māšūti*  
the king of the lands  *be - ili - su*  
my lord
-  *lik - ru - ba*  
be propitious.
4.  *u - nu - us - su*  
Daily  *Istar*  
to Istar of
-  *Uruk KI*  
Erech  *■*  
and  *ilu Na - na - a*  
Nanā
5.  *a - na*  
for
-  *balāš napšāti*  
the life of  *sarri*  
the king, my lord,  *u - su - lu*  
I pray.

6.   
<sup>10</sup> *Ikīša(ša)-aplu*    *anūn*    *āsū*    *ša*    *šarri*    *be-ili-a*   
*Ikīša-aplu,*    *the physician,*    *whom*    *the king*    *my lord*

7.   
*a - na*    *bu-lu - ia*<sup>1</sup>    *iš - pu - ra*   
*to*    *save my life*    *sent,*

8.   
*ub - tal - lif - an - ni*    *ilāni pl*    *rabiti pl*   
*has kept me alive.*    *May the great gods*

9.   
*ša*    *šamā(e)*    *u*    *irpitim(tim)*    *a - na*   
*of*    *heaven*    *and*    *earth*    *unto*

10.   
*šarri*    *belī - ia*    *liš - lur - ra - bu*    *u*   
*the king,*    *my lord,*    *be propitious,*    *and*

11.   
<sup>10</sup> *šu*    *kussī*    *šarri*    *bēli - bu - u*   
*the throne*    *of the king*    *my lord*    *in the midst of*

12.   
*šamā(e)*    *a - na*    *da - riš*    *lu - kin - nu*    *ša*   
*heaven*    *for*    *ever*    *establish.*    *For*











*mi - i - tu*    *a - na - ku*    *u*    *šarri*    *bēli - a*   
*dead*    *was I*    *and*    *the king*    *my lord*

13.   
*u - bal - lif - ari - ni*    *ša - a - ba - ta - a - ti*   
*hath caused me to live;*    *the benefits*

1. *bu-lu-ia* is contracted from *bulluši-ia*.





5.    6.     
*a - na* *šarri* *bēli - ia* *līk - ru - bu*  
 unto the king my lord be propitious.
7.     8.    
*šul - mu* *ša* *šarri* *bēli - ia* *ju - ub*  
 Prosperity to the king my lord, joy
-     9.         
*libbe 11 pl - šu* *u* *ju - ub* *širā pl - šu*  
 for his heart and health for his body!
10.     11.       
*ina* *gab - ri - e* *ša* *e - gir - li - ia*  
 In answer to my letter
12.    13.       
*šarru* *be - ili* *u - na* *anēlu* *ardi - šu*  
 may the king my lord unto his servant
14.     
*lūš - pu - ra*  
 send.

# LETTERS FROM TELL EL-AMARNA.

1. Letter from Burraburiash, king of Karduniaah, to Amenophis IV, king of Egypt, begging for larger presents and for his co-operation against the Assyrians.

[Bu, 88-10-13, 81.]

1.

*a - na*

To

*Ni - ip - bu - ur - ri - ri - ia*

Niphuriria,

*šar*

king

*mi*

*Mi - ip - ri - i*

of Egypt,

2.

*ki - bi - ma*

speaks

3.

*un - ma*

thus

*Bur - ra - bu - ri - ia - aš*

Burraburiaš,

*šar*

king

*mi Ka - ra - du - ni - ia - aš*

of Karduniaš,

4.

*aḥu - ka - ma*

thy brother.

*a - na*

With

*ia - a - ki*

me

*šu - ni - mu*

it is well;

5.

*a - na*

with

*ka - a - ša*


















thee,

*biḥi - ka*


















thy house,

*aššati pī - ka*

thy wives,

        6.         

















*mārē* <sup>pl</sup> - *ku*      *māti* - *ka*      *amēlu*      *rabūti* <sup>pl</sup> - *ka*  
 thy sons,      thy land,      thy nobles,


















*sīsē* <sup>pl</sup> - *ka*      *iqu*      *narkabāli* <sup>pl</sup> - *ka*  
 thy horses,      thy chariots

















*da* - *an* - *ni* - *iš*      *lu*   *šu* - *ul* - *mu*  
 exceedingly      well may it be.

7.                


















*ul* - *lu*      *ab* - *bu* - *u* - *ai*      *u*  
 Since      my father      and


















*ab* - *bu* - *ka*      *it* - *ti*      *a* - *ha* - *mi* - *iš*  
 thy father      with      one another

8.                

*ja* - *bu* - *ta*      *id* - *bu* - *bu*      *šu* - *ul* - *ma* - *na*  
 friendly relations      established      rich

*ba* - *na* - *a*      *a* - *na*      *a* - *ha* - *mi* - *iš*  
 presents      to      one another

*ul* - *ta* - *bi* - *i* - *lu*      *u*      *me* - *ri* - *el* - *ta*  
 they sent      and      any desired object,

*ba* - *ni* - *ta*      *a* - *na*      *a* - *ha* - *mi* - *iš*  
 though precious,      to      one another



𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*ni ik lu u*

they did not refuse.

11. 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*i na an na*

Now

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*a hu u ai*

my brother

𐎒𐎗𐎕

*2*

manehs

𐎒𐎗𐎕 𐎒𐎗𐎕

*ma na*

of gold

𐎒𐎗𐎕 𐎒𐎗𐎕

*hurāsi*

of gold

𐎒𐎗𐎕 𐎒𐎗𐎕

*a na*

as

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*tu ni ma ni ia*

a present for me

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*ni te bi i la*

has sent;

12. 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*i na an na ma*

now

𐎒𐎗𐎕 𐎒𐎗𐎕

*hurāsa*

much gold,

𐎒𐎗𐎕 𐎒𐎗𐎕

*ma a ad*

𐎒𐎗𐎕 𐎒𐎗𐎕

*ma la*

as much as

𐎒𐎗𐎕

*sa*

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

*ab bi ka*

thy father,

𐎒𐎗𐎕 𐎒𐎗𐎕

*tu bi la*

send;

13. 𐎒𐎗𐎕 𐎒𐎗𐎕

*u*

and,

𐎒𐎗𐎕 𐎒𐎗𐎕

*tu m na*

if

𐎒𐎗𐎕 𐎒𐎗𐎕

*mi i is*

it is less,

𐎒𐎗𐎕 𐎒𐎗𐎕

*mi 3i el*

half

𐎒𐎗𐎕 𐎒𐎗𐎕

*sa*

that of

𐎒𐎗𐎕 𐎒𐎗𐎕

*ab bi ka*

thy father,

𐎒𐎗𐎕 𐎒𐎗𐎕

*tu bi i la*

send.

14. 𐎒𐎗𐎕 𐎒𐎗𐎕

*am mi ni*

Why

𐎒𐎗𐎕 𐎒𐎗𐎕

*2 ma na*

(only) 2 manehs

𐎒𐎗𐎕 𐎒𐎗𐎕

*hurāsi*

of gold

𐎒𐎗𐎕 𐎒𐎗𐎕

*tu te bi e la*

hast thou sent?

15. 𐎒𐎗𐎕 𐎒𐎗𐎕

*i na an na*

Now

𐎒𐎗𐎕 𐎒𐎗𐎕








*du ni li*










the work

𐎒𐎗𐎕 𐎒𐎗𐎕

*i na*









in

                       
*bit ili ma - a - ad u adannu*  
 the temple is great and with vigour

16.                
*ga - ab - ta - ku - u - ma ip - pu - us*  
 have I undertaken (it) and am carrying (it) out;

                      17.   
*hurasa ma - a - da zu - bi - la u*  
 much gold (therefore) send. And

                           
*at - ta mi - im - sa ha - as - ha - a - ta*  
 do thou for whatsoever thou desirest

              18.       
*i - mati - us zu - up - ra - am - ma*  
 in my land send

       
*li - el - hu - ni - ik - ku*  
 that they may take (it) thee.

19.                     
*i - na ku - ri - gal - zu a - bi - ia*  
 In the time of Kurigalzu my father

                
*ku - na - ha - ai - u ga - ab - bi - zu - nu*  
 the Canaanites with one accord

20.                       
*a - na mu - up - hi - zu el - ta - ap - ru - ni*  
 to him sent

𐎎𐎍𐎎𐎍 𐎎𐎍 𐎎𐎍

*un - na - a*

as follows :

𐎎𐎍 𐎎𐎍

*a - na*

"Against

𐎎𐎍 𐎎𐎍 𐎎𐎍

*ba - an - ni*

the border of

𐎎𐎍

*māli*

the land

21. 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍

*un - ur - du - an - ma*

let us go down and

*i*

*ni - ba - al - ki -*

let us make an

𐎎𐎍 𐎎𐎍 𐎎𐎍

*la - an - ma*

invasion and

22. 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍

*il - ti - ka*

with thee

*i*

let

𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 23. 𐎎𐎍 𐎎𐎍 𐎎𐎍

*ni - la - ki - in*

*a - ba - u - ai*

*an - ni - lu*

us form = alliance."

My father

this (reply)

𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 24. 𐎎𐎍 𐎎𐎍 𐎎𐎍

*al - la - ap - ra - lu - nu - ti*

sent to them,

*un - ma - a*

as follows :

25. 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍

*un - us - se - ir*

"Case (seeking)

𐎎𐎍 𐎎𐎍 𐎎𐎍

*il - ti - lu*

with me

𐎎𐎍 𐎎𐎍

*a - na*

to

𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 26. 𐎎𐎍 𐎎𐎍 𐎎𐎍

*na - al - ku - ti - ni*

form an alliance,

*sum - ma*

If

𐎎𐎍 𐎎𐎍

*il - ti*

against

𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍

*harri*

*la*

*Mi - iq - ri - i*

*a - hi - lu*

the king

of

Egypt

my brother

𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 𐎎𐎍 27. 𐎎𐎍 𐎎𐎍



*la - al - la - na - ak - ra - ma*


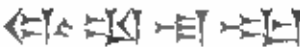

ye are hostile



and




*il - ti*




with


  
*ša - ni - im - ma*      *ta - at - ta - at - ka - na*  
 another      ally yourselves;




28. 

  
*a - na - ku*      *ul*      *at - ta - ka - am - ma*      *ul*  
 as for me      shall I not come      and shall I not





 29.   
*a - ha - ba - at - ku - nu - si - i*      *ki - i*  
                  plunder you?      For



  
*it - si - ia*      *na - at - ku - nu*      *a - bu - u - ai*  
 with me      is he allied."      My father

30. 

  
*at - sum*      *a - bi - ka*      *ul*      *is - mi - su - nu - ti*  
 for the sake of thy father      did not hearken to them.

31. 
  
*i - na - an - nu*      *as - su - ra - ai - u*  
                  Now      to the Assyrians



 32.   
*da - gi - il*      *pa - ni - ia*      *a - na - ku*  
                  my subjects      have I



  
*ul*      *at - pu - ra - at - ku*      *ki - i*  
 not      sent to thee      concerning


 33. 
  
*ti - mi - su - nu*      *a - na*      *mal - ti - ka*  
                  them?      To      thy land  
    18\*

am - mi - ni

why

el - li - kn - u - ni

are they come?

34. sum - ma

if

ta - ra - ah - ma - an - ni

thou lovest me

li - ma - a - ti

any business

mi - im - ma

35. lu

let them not

ip - pu - u - su

carry out,

ri - ku - ti - su - nu

their failure (in their enterprise)

ku - us - ti - du - su - nu - ti

secure.

36. a - na

Aa

su - ul - ma - ni - ka

■ present for thee

III. nu - na

3 manehs

abnu ukni

of lapis lazuli

sadi

{ of the  
mountain }

37. u

and

V

■

similtu

yoke

sa

of

sisu vi

horses

sa

for

V


5

isn narkabāt-īti vi

wooden chariots

38. ul - te - bi - la - ak - ku

have I sent thee.

2. Letter from Tushratta, king of Mitani, to Amenophis III, king of Egypt, sent with  image of the goddess Ishtar into Egypt.

[Bu. 88—10—13, 78.]

1.    
*a - na* *Ne - im - mu - ri - ia*  
 To Nimmuria,



    
*Sar* *mi-ir-ri-i* *ah-ia*  
 king of Egypt, my brother,

    
*ha - ta - ni - a* *Ja* *a - ra - ' - a - mu*  
 my son-in-law, whom I love

3.     
*u* *Ja* *i - ra - ' - a - ma - an - ni*  
 and who loves me,

    
*hi - bi - ma* *nu - ma* *Du - us - rat - la*  
 speaks thus Dušratta,

    
*Sar* *Mi - i - ta - an - ni* *Ja*  
 king of Mitani, who

   
*i - ra - ' - a - mu - ka* *e - mu - ka - ma*  
 loves thee, thy father-in-law.

6.      
*a - na* *ia - ki* *In - mu* *a - na*  
 With me it is well; with

ka - a - ša

these

lu - u

may

šul - mu

it be well,

7. a - na

with

biši - ka

thy house,

a - na

with

š To - a - lum - bi - pa

Tātumšipa

mārī - ia

my daughter,

8. a - na

with

aššati - ka

thy wife

lu

whom

ta - ru - a - mu

thou lovest

lu - u

may it be well;

šul - mu

9. a - na

with

aššati<sup>pl</sup> - ka

thy wives,

a - na

with thy sons,

mārē<sup>pl</sup> - ka

a - na

with

amelūti<sup>pl</sup>

thy nobles,

rubūti - ka

10. a - na

with

lu narkabāti<sup>pl</sup> - ka

thy chariots,

a - na

with

sišē<sup>pl</sup> - ka

thy horses,

11. a - na

with

gābē<sup>pl</sup> - ka

thy troops,

a - na

with

māti - ka

thy land

u

and

a - na





with

12. mim - mu - ka






all that is thine






dannis(is)

exceedingly



 *dunnis(is)*      *dunnis(is)*      *lu - u*      *sul - mu*  
 exceedingly     exceedingly     well may it be.



13.  *um - ma*      *Istar*      *sa*      *Ni - i - na - a*  
 Thus (spake)     Istar     of     Nineveh,


 *belil*      *matati*     14.  *gab - bi - i*      *si - na - ma*      *a - na*  
 the lady     of all lands :     "Unto


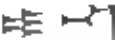

 *mitu*  *Mi - is - ri - i*     15.  *i - na*      *matil*      *sa*  
                  Egypt     into     the land     which

 *a - ra - a - mu*      *lu - ul - lik - ku - me*  
                  I love     I will go,

16.  *lu - us - su - bi - ir - me*      *a - nu - um - ma*  
                  I will depart(?)."     Verily

 *i - na - an - na*     17.  *ul - te - e - bil - ma*  
                  now     have I sent (her)     and

 *it - tal - ka*  
                  she is gone.

18.  *a - nu - um - ma*      *i - na*      *tir - gi*  
                  Indeed     in     the time of



17. 19.   
*a - bi - ia -* *du Istar* *bellum(fum)* *i - na*  
 my father Istar, the lady, into

20.   
*nūti* *ka - a - si* *it - tul - ka* *u*  
 that land went and

*ki - i - ne - e* *i - na* *pu - na - a - nu - nu - ma*  
 just as formerly

21.   
*it - ta - sub - na* *ak - te - ib - bi - du - si*<sup>1</sup>  
 she dwelt (there) and they honoured her

22.   
*u* *i - na - an - na* *ahi - ia*  
 so now may my brother

23.   
*a - na* *X - tu* *eli* *ka* *pu - na - a - nu*  
 ten times more than formerly

24.   
*li - gi - ib - bi - ir - si*<sup>2</sup> *ahi - ia*  
 honour her. May my brother







*li - gi - ib - bi - is - an*<sup>3</sup> *i - na* *ba - di - e*  
 honour her, with joy








25.   
*li - mi - kir - tu - ma* *li - du - u - ra*<sup>3</sup>  
 may he allow her to return.






1. II 2 Prec. from *kabātu* with pron. suffix.

2. II 1 Prec. from *kabātu* with pron. suffix.



3. I 1 Prec. from *tāru*.





26.        
*ilu Istar belit ša - me - = ahi - ia*  
 May Istar, the lady of heaven, my brother

  27.       
*u ia - si li - ip - sur - an - na - si*  
 and me protect

   28.    
*I . C li - im sanāti<sup>1</sup> =*  
 for 100,000 years and

     
*li - du - ta ra - bi - la balit išāti*  
 great joy may the lady of fire

29.        
*a - na hi - la - a - al - li - ni*  
 unto both of us

   30.    
*li - id - din - an - na - si - ma u hi - i*  
 give and thus

     
*ta - a - bi i ni - pu - uz*  
 good shall we do.

1. *ta-a-bi* = *šabi*.

2. The last two lines of the letter, the meaning of which is uncertain, are here omitted.

# OBSERVATORY REPORTS.

## 1. Reporting the date of the Vernal Equinox.

[K 15.]

1. 2.   
*am* *VI* *KAN* *ša* *šur* *Nisanna* *u - mu*  
 On the 6th day of Nisan, the day

3. 4.   
*u* *mu - šu* *šit - šu - lu* *VI* .....  
 and the night were equal. Of 6 periods<sup>1</sup>

5. 6.   
*u - mu* *VI* ..... *mu - šu* *šu Nabū*  
 was the day, of 6 periods was the night. May Nabū






7.   
*šu Marduk* *a - na* *šarri* *be - i - li*  
 (and) Marduk unto the king, my lord,




8.   
*lik - ru - bu*  
 be propitious.






1. The is proved by this and similar passages to have been a space of two hours.

## 2. Reporting a successful observation of the moon.

[K 716.]

1.   2.     
*ma - gar - lu* *ni - it - la - gar* *iṣṣu* XXIX *kan*  
 A watch we kept. On the 29th day

  3.  4.     
*lu* *Sin* *ni - la - mar* *lu* *Nabū* *u*  
 the moon we saw. May Nabū and



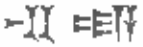

  5.     
*lu* *Marduk* *a - na* *šarri* *bēli - ia*  
 Marduk unto the king, my lord,


6.  7.     
*lik - ru - bu* *ša* *Na - bu - u - a* *ša*  
 be propitious. From Nabūa of

  
*ašur* *Aššur*  
 the city of Aššur.

## 3. Reporting an unsuccessful observation of the moon.

[K 297.]







1.    2.   
*a -* *šarri* *bēli - ia* *arad - ka*  
 To the king, my lord, thy servant

 3.   4.   
*i* *in* *Ištar-iddin-aplu* *aṣṣu* *rab - ešrēti(n)* *ša*  
 Ištar-iddin-aplu the chief of















## 4. Reporting a lunar eclipse.





[K 88.]

1.     2.    
*a - na* *amēlu* *ikkaru* *bēli - in* *arad - ka*  
 To the chief gardener, my lord, thy servant

-  3.   4.   
*ilu Nabū-šum-iddina* *amēlu* *rab - šrēte(še)* *ša*  
 Nabū-šum-iddina, the chief (of the astronomers) of

-   5.   6.    
*Ninna* *ki* *ilu Nabū* *ilu Marduk* *a - na*  
 Nineveh, May Nabū (and) Marduk unto

-  7.   8.     
*amēlu ikkaru* *bēli - in* *lik - ru - bu* *āmu* *XIV KAN*  
 the chief gardener, my lord, be propitious. On the 14th day


-  9.   10.   
*mašarhu* *ša* *ilu Sin* *ni - ta - gar*  
 a watch of the moon we kept.

11.   12.   
*ilu Sin* *atalā* *is - sa - kan*  
 The moon was eclipsed.


# REPORTS FROM ASSYRIAN ASTROLOGERS.

## 1. From Nabū-aḫē-erba.

[K 693.]

1.   
*enuma Sin ina arbu Kislimu amu XXX KAN*  
 When the moon in the month Kislev, on the 30th day,


  
*inannamur sar Mar-tu KI ina lukki*  
 is seen, the king of the Western land with (his) arms

  
*sumqutu(tu) lu lu = lu Nabu-aḫē-erba*  
 {shall achieve} From Nabū-aḫē-erba.  
 {a conquest.}

## 2. From the chief astrologer.

[K 693.]

1.   
*enuma Sin ina nāmuri-tu kima amu I KAN*  
 When the moon in its appearance as on the 1st day,

  
*amu XXVIII KAN inannamur limuttim(tu) Mar-tu KI*  
 (so) on the 28th day is seen, (there will be) evil fortune for the Western land.

3. 4.   
*enamat Sin ūnu XXVIII KAN innammar dumku*  
 When the moon on the 28th day is seen, {there will be} prosperity

5.   
*matu Akkadi KI linuttu matu Mur - lu KI za*  
 for Akkad, evil fortune for the Western land. From

*amelu rab - āsu*  
 the chief astrologer.

## 3. From Akkulānu.

[K 694.]

1.   
*enama umu XVI KAN Sin u Šamaš itti a - ba - miš*  
 When on the 16th day the moon and the sun with one another










2.   
*innamurā I šarru ana šarri nukurta uma'ar(ar)*  
 are seen, king against king hostility will direct,










3.   
*šarru ina ekalli - šu a - na mi - na - at*  
 the king in his palace for the space of










4.   
*ar - ši u - lu - sar šepā II nakiri*  
 a month will be besieged, the feet {of the} enemy









5.   
*a - na māti-šu amēlu nakiru ina māti-šu šal - ja - nūš*  
 into {his land} the enemy in his land triumphantly  
 {(will come),}








  6.         
*itallaku* *p* *enuna* *Sin* *ina* *arbu* *Dizi* *lu - u*  
 will march. When the moon in the month Tammuz either

        7.   
*simu* *XIV* *KAN* *lu - u* *simu* *XV* *KAN* *illi*  
 on the 14th day or on the 15th day with

     8.      
*ilu* *Samī* *la* *innamir* *(ir)* *Sarru* *ina* *ekalli - zu*  
 the sun has not been seen, the king in his palace

   9.       
*sa - sa - sar* *simu* *XVI* *KAN* *innammar-nu*  
 will be besieged. On the 16th day should it be seen,

    10.   
*dumku* *matu* *Subartu* *Ki* *limutta*  
 {(there will be)} for Subartu, evil fortune  
 prosperity

       11.   
*matu* *Akkadi* *Ki* *u* *matu* *Mar - tu* *la*  
 for Akkad and the Western land. From


     
*Ak - kul - la - ni*  
 Akkulānu.


# SOME ANCIENT BABYLONIAN LAWS.

[K 251.]

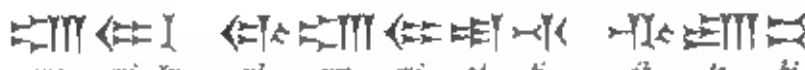
1.   
*ku - ma*      *ma - ru*      *a - na*      *a - bi - su*  
 If      a      to      his father

  
*ul*      *a - bi*      *at - la*      *ip - ta - bi*  
 "Thou art not my father"      says,



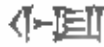
  
*u - ga - la - ab - su*      *ab - bu - ul - tum*  
 they shall brand him,      in fetters





  
*i - sa - ak - han - su*      *u*      *a - na*      *kaspi*  
 place him      and      for      silver

  
*i - nam - din - su*      2. *ku - ma*      *ma - ri*      *a - na*  
 sell him (as a slave).      If      a son      to

  
*um - mi - su*      *ul*      *um - mi*      *at - ti*      *ip - ta - bi*  
 his mother      "Thou art not my mother"      says,


  
*mu - ul - ta - as - su*                      *u - gal - bu - ma*  
his face                                      they shall brand and



  
*a - la - am*                      *u - sa - ab - ha - ru - šu*                      *u*  
the city                      they shall forbid him                      and




  
*i - na*                      *bi-ti*                      *u - še - su - šu*                      *sum - ma*  
from the house                      they shall drive him.                      If







  
*a - bu*                      *ana*                      *ma - ri - šu*                      *ul - ma - ri - at - ta*  
a father                      to                      his                      "Thou art not my son"





  
*iḫ - ta - bi*                      *ina*                      *bi-ti*                      *u*                      *i - ga - rum*  
says,                      from house                      and                      well



  
*i - te - el - lā*                      *sum - ma*                      *um - mu - ana*  
he must depart.                      If                      a mother to







  
*ma - ri - šu*                      *ul*                      *ma - a - ri*                      *at - ta*  
her son                      "Thou art not my son"





  
*iḫ - ta - bi*                      *ina*                      *bi-ti*                      *u*                      *u - na - a - li*  
says,                      from                      house                      and                      household stuff



  
*i - te - el*                      *sum - ma*                      *aš - lā - lā*  
he must depart.                      If                      a wife

*mu - us - su*      *i - si - ir - ma*      *ul*      *mu - si*
  
 her husband      hates      and      "Not my husband

*at - ta*      *ib - ta - bi*      *a - na*      *na - a - ru*
  
 art thou"      says,      into      the river

*i - na - ad - du - su*      *sum - ma*      *mu - su*      *a - na*
  
 let them throw her.      If      a husband      to

*al - ta - si - su*      *ul*      *as - ta - si*      *at - ta*
  
 his wife      "Thou art not my wife"

*ib - ta - bi*       $\frac{1}{2}$       *ma - na*      *kaspi*      *i - tak - bal*
  
 says,       $\frac{1}{2}$       maneh      of silver      he shall pay.

*sum - ma*      *■ - ma - lum*      *ar - da*
  
 If      a man      a slave

*i - gu - ur - ma*      *im - lu - ul*      *ib - ta - lib*
  
 hires      and      he dies,      (or) gets lost,

*il - ta - ba - sa*      *il - ta - pa - ar - ka*
  
 (or) runs away,      (or) disappears,

*u*      *im - ta - ra - su*      *i - di - su*      *su*
  
 or      falls sick,      as his hire      for

u - ma - fan

one day

 $\frac{1}{2}$ 

RA. A. AN.

 $\frac{1}{2}$  (a measure of)

ke - am

corn

i - ma - an - da - ad<sup>1</sup>

he shall measure out.

1. Rev., Col. III, l. 23—Col. IV, l. 22.

PROVERBS AND SAYINGS.

z. 𐎶 𐎠𐏁 𐎡𐏄      𐎶 𐎥𐎺𐎧      𐎫𐎵 𐎲𐎢𐎽𐎫 𐎶 𐎹𐎠𐏃  
ga - al - tu      a - sur      hi - na . tu - ti  
Hostility      is among      (one's) servants.

*kar - si*      *a - ka - li*      *a - far*      *pa - hi - ku - ti*

slander                  where                  with oil

*ip - pa - al - si      u - bar - ru      ina      al'      la - nim -*  
 one is anointed.      A servant      in      another city














*ri - e - lu*      *ib - ru - lum*      *la*      *u - na - ag - lan*  
 is a high officer.      Friendship      is for a day,

*ki - na - tu - tu*      *Ja da - ra - a - li*      4-

service      is for ever,      With






  
 
  
 
  
 
  
 
  
 
  
 

ka - la                  da - mi - i                  u                  ■ - la - pa  
 every one                  is he friendly                  and                  into an alliance

1. Sm. 61, ll. 12-15.

2. *Ibid.*, 1, 16 f.




3. *Ibid.*, 11. 9—11.





 <sup>1</sup>      5.               
*la - bi - iš*      *alpu*      *na - ka - ri*      *lam - me*  
 enters.      The ox      of enemy      weeds

                    
*ik - kal*      *alpu*      *ma - ni - šu*      *bi - ri - iš*  
 doth eat,      one's      own ox      in a fat pasture





      6.               
*ni - il*      *ina*      *na - ri*      *tab - da - ki - ma*  
 lies.      By      a stream      thou art, but

                    
*mu - ka*      *da - ad - da - ru*      *ap - pu - na - ma*      *ina*  
 thy water      stinketh<sup>2</sup>      exceedingly;      in

              
*ki - ri - i*      *tab - ki - ma*      *su - lu - up - pa - ka*  
 a plantation      thou hast been, but      thy date

      7.               
*mar - tum*      *na - da - nu*      *ka*      *karri*  
 (was) gall.      To give      is the king's (privilege),

                  8.   
*lu - ub - bu*      *ka*      *ka - ki - i*      *na - da - nu*  
 to make joyful      is (the privilege) of the ruler.      To give

                    
*ka karri*      *dum - mu - ku*      *ka*      *a - ba - rak - ku*  
 {is the king's}      to show favour      {the privilege}      {of the governor.}  
 {privilege},                     {of}

1. K 4347, Obv., Col. III, l. 6 f.    2. 80—7—19, 130, ll. 6—8.    3. Literally, "(is) a stink".    4. K 4347, Rev., ll. 19—24.    5. *lu-ub-bu* = *ṭubbu*.    6. Sm. 61, l. 5 f.    7. *Ibid.*, l. 7 f.

# TEXTS

TO BE TRANSLITERATED AND TRANSLATED





## Inscription of Tiglathpileser I.

Engraved  the rock near the source of the Tigris.

[illegible]

Inscription of Aššur-nāsir-pal.

From his statue in the British Museum.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

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### Hunting-inscriptions of Ashurbanipal.

1. From a relief in the British Museum, representing the king pouring a libation over four dead lions.

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The subjugation of Babylonia by Sennacherib in  
his fourth campaign.

From a cylinder in the British Museum.

[No. 12174.]

Col. III, 1. 42                     

十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

1. I.e., matu Bit-m la-kin.

2. I. e., *amēlā* *Kal-dā-at*, the Chaldean.



85

### The conquest of Elam by Ashurbanipal.

From a cylinder in the British Museum.

[No. 12168.]

Col. V, l. 90

93

94

100



101 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 102 𐎶𐎵𐎶𐎵  
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Inscription of Nabonidus commemorating the restoration of the temple of the Moon-god at Ur.

On four cylinders in the British Museum.

[K 1689, K 1690, K 1691 and K 1692.]

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## VOCABULARY



## VOCABULARY.

### A

- a-a** interj. : "alas!"; employed as subs. : "grief, pain".  
**ai** particle of prohibition : "not". Cf. Hebr. אֵין.  
**ai** interrogative particle : "where?". Hebr. אֵי.  
**aiu** interrogative pronoun : "who, which?". Cf. Hebr. אֵי.  
**aiḅu** "enemy"; sometimes written *ia-a-ḅu*. Hebr. אֵיב.  
**abu** "father". Ideogr. אב. Hebr. אב.  
**abūḅu** "flood, deluge"; Marduk's weapon, "thunder-bolt(?)".  
**abūbiš** }  
**abūbāniš** } adv. : "like a deluge".  
**abbuttu** "fetter". Hebr. אָבַת.  
**abāku** Pret. *ḅuk*, 1 sing. *ābuk* : "to carry off (as spoil)".  
**abiktu** "defeat". Ideogr. אֶבֶל אֶבֶל.  
**abkallu** constr. st. *abkal* : "spokesman, director". Ideogr. אֶבֶל אֶבֶל.  
**abālu** Pret. *ūbil*, *uḅla*; Prec. *lūbil*, *lūbil* : "to bring, carry, conduct; to dispense (commands); to prompt, urge (with *lūbu* "the heart" = subject); to lay (the hand upon)". Cf. Hebr. אָבַל, Hif. of אָבַל (ז. אָבַל).  
**Isteal**, Part. *muttabbilu* : "to bring, carry".  
**Shafel**, Pret. *uḅbil*, *uḅbil*; Imper. *ḅūbil* : "to bring, cause to bring, send".

Ishtafal, Pret. *uštābil, uštēbil, usībīl* : "to cause to bring, to send".

*biltu* constr. st. *bīlat* : "tribute, taxes; burden, weight; talent". Ideogr.

*abullu* "great gate, city-gate". Ideogr.

*abnu* constr. st. *aban* : "stone". Ideogr. . Hebr. אבן.

*abru* "wing, pinion". Hebr. אבר.

*abaraku* "governor".

*abātu* Prec. *l'ābit*; Pres. *īabat, ībbat* : "to destroy; to be destroyed, disappear". Hebr. אבד.

Piel, Pret. *u'abbīt, ubbīt*; Part. *mu'abbīt* : "to destroy, annihilate".

Nifal, Pret. *innabīt* : "to fly, escape".

Infal, Pres. *ittābat* : "to fly, run away".

*agā* fem. sing. *agāla*, demonstrative pronoun : "this"; the form *agā* is also used for all numbers genders and cases.

*agū* "crown, tiara, diadem".

*agū* "stream, river".

*agāgu* Pret. *īgug* : "to be angry".

*aggu* fem. sing. *aggatu* : "angry, furious".

*aggiš* adv. "angrily, in wrath".

*uggatu* "anger".

*agammu* "swamp"; written with determ. . Hebr. אגם.

*agappu* "wing of a bird".

*agāru* Pret. *īgur* : "to hire".

*agurru* see *īgaru*.

*adī* "up to, to, until; together with"; *adī mati* "how long?". Ideogr. . Hebr. עד.

*adū* adv. "now".

*adū* "age, long period of time".

*adū* "to fix, ordain".

Piel, Pret. *uaddi*; Inf. *uaddū*: "to fix in place; to ordain, appoint; to determine".

*adū* plur. *adē*: "ordinance, command".




*adaguru* "vessel for incense".

*admu* "the young (of birds, serpents *etc.*)".

*udmu* "generation, race".



*adannu* "a fixed time".

*adanniš* adv. "exceedingly, vigorously". Ideogr.  .

✓ *Adaru* the month Adar. Ideogr.    . Hebr. .

*adāru* Pret. *idur*: "to fear".


*adattu* (*i. e. adantu*), plur. *adūti*: "dwelling".

*aḥu* "brother"; *aḥu* . . . . *aḥu* "the one . . . . the other".  
Ideogr. . Hebr. .

*aḥamiš* adv. "together"; *ana aḥamiš* "together, to one another";  
*illi aḥamiš* "with one another".


*aḥu* "side; bank of a river; shore of the sea".


*aḥū* fem. *aḥītu*: "hostile".

*aḥāzu* Pret. *iḥus*; Pres. *iḥḥas*: "to hold, seize; to learn; to begin". Hebr. .




Shafel, Pret. *uḥāḥis*; Pres. *uḥāḥas*: "to cause to take".



Nifal, Pres. *imāḥas*: "to be taken".

*aḥulāpi* adv. "how long?"; *aḥulāpi ḥibū* "to proclaim forgiveness (to  one)".

[*aḥāru*] "to be behind". Hebr. .

*aḥarrū* "the West-wind". Ideogr.    . Cf. Hebr. .

*aḥrū* fem. plur. *aḥrātu*: "future"; *ina aḥrāt ūmē* "in the future". Cf. Hebr.   .

*akālu* Pret. *ikul*; Pres. *ikkal*, 2 sing. *takat*; Part. *ākil*, masc. plur. *ākūti*: "to eat". Ideogr. . Hebr. . Ifteal, Pret. *itakat*: "to eat".

*akālu* "food". Ideogr. .

*alū* plur. *alāni*: "city". Ideogr. .



**alādu** Pret. *alid*; Pres. *ullad*: "to bear, bring forth"; fem. part. *ālittu* (for *ālīdu*) "woman in travail, mother".  
Hebr. אִלְדָּה.

Isteal, Pret. *ittalad*: "to spawn".

Piel, fem. part. *mu'allidatu*: "to bear".

**ilittu** "child, offspring".

**alāku** Pret. *ilik*, ■ masc. sing. *lalik*, 1 sing. *a-līk*; Prec. 1 sing. *lulīk*; Pres. *illak*, 1 sing. *allak*; Imper. *a-līk*, *al-ka*; Part. *ālīk*; Perm. 3 plur. *al-ka*: "to go, to come"; *alāku riṣūl* (or *ana riṣūl*) "to go to the help of"; *ālīk idi* "ally"; *ālīk pāni* "leader; predecessor".  
Ideogr. 𐎠𐎢𐎡𐎢. Hebr. אָלַךְ.

Isteal, Pret. and Pres. *ittalak* "to go, walk, proceed".

Ideogr. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢.

Istaneal, Pret. and Pres. *ittanalak* "to go along or round".

Shafel, Pret. *uālīk*: "to cause to go"; *karnēlta šūluku* "to cause to fall in ruins".

**alaktu** "path".

**ālikūtu** "going, advance".

**allaku** "active, quickly-moving".

**malāku** "going, course".

**alālu** Pret. *ihl*: "to bind, to hang, to hang up".

**alālu** "to be void, to be nothing".

**ul** negative: "not".

**ullu** "denial, nay".

[**alālu**] "to be strong".

**allu** "strong".

**allalu** "strong, powerful".

**ollatu** "might, forces; family relatives".

**allālu** a brightly-coloured bird.

**alpu** "ox". Ideogr. 𐎠𐎢𐎡𐎢. Hebr. אֶפְרוֹ.

**amū** "to speak".

Ishtafal, Pret. and Pres. *uštami* : with *hūbu* "to think, direct the attention to".

*amātu* constr. st. *amāl* : "word, command; thing". Ideogr.

𐎠𐎡𐎢𐎣.

*atmū* "word, speech".

*mamītu* "ban, curse; oath, compact".

*amēlu* } plur. *amēlūtā* : "man"; for *amēl urki* see *arāku*.  
*amīlu* } Ideogr. 𐎠𐎡𐎢𐎣.

*amēlūtū* "mankind".

*ammaku* "instead of".

*ammīni* "why?".

*ammātu* "earth".

*amāru* Pret. *imur*, *isur*; Pres. *immar*; Imper. *amur*, fem. *amrī* : "to see; to find; to read (in an inscription)". Ideogr. 𐎠𐎡𐎢𐎣.

Ifteal, Pret. *itamir* : "to see".

Nifal, Pret. *innamir*; Pres. *innammar*; Inf. *nāmuru* : "to be seen; to be found".

*tāmartu* "observation"; *bīl tāmarti* "observatory".

*amašša* interj. : "help!" (?).

*amtu* constr. st. *amat* : "maid, handmaid". Ideogr. 𐎠𐎡𐎢𐎣.  
 Hebr. 𐤀𐤌𐤕.

*ana* prep. "to". Ideogr. 𐎠.

*anu* constr. st. *an* : "receptacle, place"; *an šilli* "dungeon".

*Anu* the god of heaven.

*Anātu* }  
*Anumūtu* } "divinity".

[*anāhu*] "to sigh, lament". Hebr. 𐤀𐤎𐤁𐤕.

*tānīhu* "sighing, sorrow".

*šūnuhu* "full of sighs".

[*anāhu*] Pret. *ēnah*; Pres. *innah* : "to grow weary; to decay"; *lā ānīhu* "unwearied".

*anḫūtu* "ruin".

- anāku** personal pronoun : "I". Hebr. אנכי.
- anaku** "lead". Ideogr. 𐎠𐎢𐎡𐎢𐎡𐎢. Hebr. אָנָה.
- anumma** "verily, indeed".
- [anānu]** "to be gracious". Hebr. אָנַן.
- Isteal, Inf. *anenu* : "to weep, pray, supplicate";  
inf. used as subs. "prayer, supplication". Cf.  
Hebr. אָנַחְתִּי.
- annu** "mercy, grace; consent, yea".
- unnu** "prayer, supplication".
- [anānu]** "to be hostile".
- anāntu** "opposition, fight, attack".
- annu** "sin, error, wickedness".
- annūnu** "sin, fault, transgression".
- anīnu** }  
**anīni** }  
**nīnu** } personal pronoun : "we". Hebr. אֲנִי, אַתָּה, אֲנִי.  
**nīni** }
- annū** *annū* (gen.), *annā* (acc.); fem. *annītu*, *annīti* (gen.),  
*annīta* (acc.); masc. plur. *annāni*, *annānu*; fem. *annāni*,  
demonstrative pronoun "this".
- annūšim** adv. "now".
- anākāti** (fem. plur.) "she-camels".
- āsū** "physician". Ideogr. 𐎠𐎢𐎡𐎢𐎡𐎢 𐎠𐎢𐎡𐎢𐎡𐎢.
- asānu** "to be adorned".
- asmu** "adorned".
- simtu** constr. st. *simai*; plur. *simāti* : "ornament, adornment,  
honour"; *lā simāti* "property or position unlaw-  
fully held". Ideogr. 𐎠𐎢𐎡𐎢𐎡𐎢 𐎠𐎢𐎡𐎢𐎡𐎢.
- asmarū** "lance"; written with determ. 𐎠𐎢𐎡𐎢𐎡𐎢, e. g. 𐎠𐎢𐎡𐎢𐎡𐎢 as-mar-e.
- [apū]** "to shine forth". Cf. Hebr. אָפַק.
- Shafel, Pret. *ušāpū*, *ušēpi*; Imper. *šāpā*; Perm. *šāpu* :  
"to cause to come forth, call into being, create,  
make; to make bright; to praise, glorify".

Ishtafal, Pret. *uṣṭāpī*, *uṣṭēpā*, [*u-si-bi-ma* = *uṣṭēpi-ma* (?)]:

"to cause to appear; to make bright, to adorn;  
to be called into being, to be created".

*šūpū*

"bright, brilliant, glorious".

*apālu*

Pret. *īpūl*; Pres. *īppal*: "to answer".

*aplu*

constr. st. *apīl*: "son". Ideogr. .

*apsū*

"ocean, abyss". Ideogr. .

*appu*

(i. e. *anpu*): "countenance; top (of a tree)". Cf.

Hebr. .

*appunnama* adv.: "mightily, exceedingly; ■ a huge scale, of  
huge stature".


*apparū*

plur. *apparē*, *apparāli*: "reed-bed, swamp".

*apšānu*

"yoke".

*ašū*

Pret. *āšī*; Pres. *ašī*; Part. *āšū*: "to come or go forth,  
to escape; to ■ forth (from the mouth), to be  
decreed". Hebr. .

Shafel, Pret. *uṣṭī*; Part. *muṣṭēpū*, fem. *mu-ṣe-pa-al*;

Inf. *šūpū*: "to cause to come or go forth,  
to send forth, to bring out; to allow to es-  
cape, to let go; to drive out; to take one-  
self off".

*šītu*

"exit; that which comes forth; offspring"; *šī-it*  
*līb-bi-in* "my offspring"; *šīl pī* "that which comes  
forth from the mouth, speech, word"; *šīl Šamti*  
"the rising of the sun, the east".

*šī'ātu*

"eternity"; *ūm šī'āti* "days of old"; *u-mu šo-a-ti*

*šātu*

"eternity".

*aššaru*

substantive of uncertain meaning: *kīma aš-ša-ri*  
*ediš ipparṭid* "like an *aššaru* alone he fled".

[*aḫū*]

"to fear, to reverence". Cf. Hebr. .




















Iftaal, Pret. *utakku*: "to be obedient".

*aḫšu*

"obstinate, rebellious".

*aḫāru*

"to be precious". Hebr. .

- aḵru** fem. *aḵartu* : "precious, costly".
- šūḵuru** masc. plur. *šūḵurūti* : "costly"; *šu-ku-ru-tim šarru-u-tu* "treasure of the kingdom".
- aḵrabu** "scorpion". Ideogr.  = Hebr. .
- aḵrab-amēlu** "scorpion-man". Ideogr.  =    .
- 'āru, āru** Pret. *'ir* : "to set out"; *ša-ad la 'a-ri* "an inaccessible mountain".
- urtu** Piel : "to send; to rule"; Part. *mu'irru* "ruler".
- mu'irru** "command".
- tērtu** "leadership".
- arī** plur. *irīti* : "law, command; divine oracle; will, design".
- arba'u** Pret. *ārā* : "to bring, carry, carry away".
- ribū** fem. *irbilla, irbilla* : "four". Ideogr.  = .
- ārību** Hebr. .
- argamannu** "fourth". Ideogr. .
- arādu** "raven". Hebr. .
- arḡamannu** "red purple, crimson"; written with determ.  : "crimson wool". Hebr. .
- arādū** Pret. *arid*; Pres. *urad* : "to go down; to swoop down". Hebr. .
- ardu** Shafel, Pret. *uḷirid*; Perm. *sārud* : "to bring down".
- ardūtu** constr. st. *arad*; plur. *ardāni* : "slave, servant".
- arḡu** Ideogr. .
- arḡiṣam** "servitude, submission, vassalage".
- arḡiṣ** constr. st. *arḡ* : "month". Ideogr. .
- arēku** Hebr. .
- arḡiṣam** adv. : "monthly".
- arḡiṣ** "quickly, speedily".
- arēku** Pret. *erik* : "to be long". Hebr. .
- Piel, Pret. *urrik*; Pres. *urrak* : "to lengthen;

to be very long"; *urraḥ ūmē* "he will have a long life" (cf. Hebr. יָרַח יָמָיו).

[*arāku*] "to be behind".

*arki* "behind, beneath, after". Ideogr. אֲחֵרָא.

*arkū* "situated behind; future"; fem. plur. *arkā'u*, employed as subs. "the back, the rear; the future". Ideogr. אֲחֵרָא.

*arkiš* "backwards, back".

*arkānu* "afterwards".

*arallū* "the lower world, Hades".

*arammu* "battering-ram".

*arnu* constr. st. *aran* : "sin".

*arāḫu* Pret. *linḫ* : "to be green; to be or become pale". Hebr. רָקַח.

*urḫu* *amēl urḫi* : "gardener". Ideogr. אֲמֵל עֵצִים.

*urḫītu* "green herb".

*arāru* Pret. *irur* : "to curse". Hebr. אָרַר.

*irritu* "curse".

*arāru* "to be hot, to burn". Hebr. אָרַר.

*arūrtu* "drought".

*arattū* "mighty".

*ašābu* Pret. *ūšib*; Pres. *uššab*; Part. *āš(i)bu*; Perm. *ašib*, 3 plur. *aš-bi*, *aš-ba* : "to sit; to dwell". Ideogr. יָשַׁב. Hebr. יָשַׁב.

Ifteal, Pres. *iššab*; Imper. *iššab*, plur. *išš-ba*; Perm. *iššib* : "to sit down; to dwell".

Shafel, Pret. *uššib* : "to make to sit, to seat; to cause to inhabit, to settle (trans.)".

Ishtafal, Pret. *uštēšib* "to cause to dwell".

*mūšabu* "dwelling". Cf. Hebr. בֵּית.

*šubtu* constr. st. *šubal* : "dwelling". Ideogr. בֵּית. Cf. Hebr. בֵּית.

*ašamšutu* "tempest, hurricane".

|                |  |
|----------------|--|
| <b>ašnān</b>   | "bread".   |
| <b>ašāru</b>   | "to be gracious, to favour". Cf. Hebr. אָפּטוּן, אָפּטוּן.<br>Piel, Inf. <i>aššuru</i> employed as subs. "pardon".   |
| <b>ašru</b>    | "shrine, sanctuary".   |
| <b>aširtu</b>  | plur. <i>ašrāti</i> : "shrine".  |
| <b>ošrēti</b>  | (plur.) "shrines, temples".  |
| <b>ašāru</b>   | Pret. <i>āš</i> ; Perm. 3 plur. <i>ašrū</i> : "to bow down,<br>humble oneself".  |
| <b>ašru</b>    | "meek, submissive".  |
| <b>ašriš</b>   | "humbly".  |
| <b>ašru</b>    | constr. st. <i>ašar</i> ; plur. <i>ašrāti</i> : "place". Cf. Hebr. אָרט.   |
| <b>ašar</b>    | "in; where; during".   |
| <b>ašriš</b>   | "against".   |
| <b>ašaridu</b> | "first in rank; chief, leader, prince"; <i>aplu ašaridu</i><br>"son of highest rank". Ideogr. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥 |



|               |  |
|---------------|--|
| <i>atru</i>   | constr. st. <i>atar</i> ; fem. <i>ataru</i> "abounding in".  |
| <i>šūfuru</i> | "mighty, glorious".  |
| <i>atta</i>   | fem. <i>atti</i> ; masc. plur. <i>attunu</i> ; personal pronoun:<br>"thou, you". Hebr. אתה, את, אתם. |
| <i>atta'u</i> | "fang(?)".   |
| <i>attu</i>   | in phrase <i>al-tu-u-a</i> "as for me".  |



|                |  |
|----------------|--|
| <i>ē</i>       | particle of prohibition: "not". Cf. Hebr. אֵין.  |
| <i>ebēru</i>   | Pret. <i>ēbir</i> , <i>ībīr</i> : "to pass over, cross, traverse, pass through"; <i>bir-ki-ki e-bi-ri-e-ti</i> (Part. fem. plur.) "thy striding knees". Hebr. עָבַר. |
| <i>ebirtu</i>  | "further bank, opposite side (of ■ river)".  |
| <i>ebirtan</i> | "on the other side, beyond".   |
| <i>nībartu</i> | "crossing (over a river)".   |
| <i>nībirtu</i> | "opposite side (of ■ sea or river)".   |
| <i>egū</i>     | "to sin, go astray".   |
| <i>egū</i>     | Pret. <i>ēgi</i> : "to delay, be slack".   |
| <i>egirtu</i>  | "letter". Hebr. אָמַר.   |
| <i>edu</i>     | "one, alone". Hebr. אֶחָד.   |
| <i>ediš</i>    | adv. "alone".  |
| <i>edū</i>     | "flood". Cf. Hebr. אָד.  |
| <i>edū</i>     | see <i>idū</i> .   |
| <i>edēšu</i>   | "to be new". Hebr. שָׁחַד.   |
|                | Piel, Pret. <i>uddiš</i> ; Part. <i>muddiš</i> ; Inf. <i>uddušu</i> : "to re-new".   |
| <i>iddišu</i>  | } "newly-shining".   |
| <i>iddiššu</i> |  |
| <i>eššu</i>    | (i. e. <i>edū</i> ) "new". Ideogr. 𐎶𐎶𐎶𐎶.   |
| <i>eššūtu</i>  | "newness"; ana <i>eššūti</i> "anew".   |
| <i>ezēbu</i>   | Pret. <i>ēzēb</i> , <i>izēb</i> : "to leave, abandon". Hebr. עָזַב.  |
|                | Shafel, Inf. <i>šūmēb</i> "to save"; <i>šūmēb</i> ina "to pre-serve from".   |





- eliš* "above".
- ullā* "distant (of time)"; *gādu ullā* "for ever"; *ultu ullā* "from of old".
- ullānu* "distance"; *ultu ullānunu* "when, as soon as".
- ellu* fem. *ellitu*; plur. *elluti*, fem. *elliti*: "bright, pure".  
Ideogr. .
- tēliltu* "purification".
- ellamū* "front"; *ellamū'a* "over against me". Cf. Hebr. אֵילָם, אֵילָם.
- ellamū* adj. "in front, before".
- ellatu* see [*alālu*].
- elmīšu* ■ brightly-shining precious stone, "diamond(?)". Cf. Heb. שִׁמְשִׁיט.
- elippu* "ship". Ideogr. .
- elēšu* "to rejoice". Hebr. שָׂשׂוּ.  
Isteal, Pret. *ilehi*: "to rejoice".
- ulšu* "joy, exultation".
- emu* "father-in-law". Hebr. אֲמִי.
- emu* "place, space".
- ema* "in, among"; also written *e-im*.
- emā* Pret. *ēmi*; Perm. *emī*: "to be like". Cf. Hebr. מִצָּחָה.  
Isteal, Pret. *itemi*: "to become like".  
Shafel, Pret. *ušēmi*: "to make like, reduce to ■ state of".
- emēdu* Pret. *ēmid*; Imper. ■ fem. sing. *en-di-in-ma* = *emdi-ma*:  
"to stand; to lay upon; to cast down, subdue".  
Hebr. מָדָה.  
Isteal, Pret. *itemid*: "to take a course (of a ship)".  
Piel, Pret. *ummid*: "to set up, erect".  
Nifal, Pret. *innimid*: "to advance".
- nīmedu* "dwelling"; *kurrū nīmedi* "seat".
- omēku* "to be deep". Hebr. עָמַק.
- emku* }  
*enku* } "wise".

*emūku* "might, power"; plur. *emūkē, emūkā* "forces".

*nīmeku* "wisdom"; *šil nīmeki* "the Abyss".

*tameku* "fervent prayer".

*enu, inu* "time"; as conj. "when".

*enuma* } "when". Ideogr. 𐎶.  
*inuma* }

*enū* Pret. *ēnū* : "to make void, make of no effect; to vanquish, overcome, humble". Ideogr. 𐎶𐎶𐎶. Cf. Hebr. 𐤍𐤒.

Nifal, Pret. *in-nin-na-a, in-nin-nu-u* : "to be annulled".

*enū* fem. *enūtu* : "lowly". Cf. Hebr. 𐤍𐤒, 𐤍𐤒.

*eninna* "now; thereupon".

*enēšu* "to be weak, to decay". Cf. Hebr. 𐤍𐤒.

*enšu* "weak".

[*esēku*?] "to distress (?)"; *i-si-iš-ša*.

*esēru* Pret. *ēsir* : "to enclose, imprison, besiege; to take captive". Hebr. 𐤍𐤒.

Iftaal, Pres. *ulasar* : "to be enclosed, besieged".

*epīru* } constr. st. *epir*; plur. *epirē, eprāti*; "dust". Ideogr. 𐎶𐎶.  
*epru* } Hebr. 𐤍𐤒.

*epēšu* Pret. *ēpuš*; Pres. *ippuš*; Imper. *epuš, ip-ša*; Part. *ēpištu* : "to do, make"; *pā epēšu* "to open the mouth, to speak"; *šarrūta epēšu* "to rule a kingdom, exercise sovereignty". Ideogr. 𐎶𐎶.

Iftaal, Pret. *ūpuš, ilepuš* : "to make; to deal with".

Shafel, Pret. *uēpiš* : "to cause to make or build".

*epištu* plur. *epēti, ip-ša-tu* : "deed, action; insignia (of dominion); occurrence"; *ip-til limutti* "evil fate".

*epēšu* Pret. *ēpuš*, 3 fem. sing. *ēpuš*; Imper. *epuš*; "to bewitch"; Part. *ēpištu*, fem. *ēpištu* "wizard, witch".

*Ishlafal*, Part. fem. *mušēpištu* "witch, sorceress".










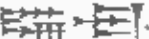






*ipšu* "witchcraft".











|            |  |
|------------|--|
| eṣēnu      | Pret. <i>ēṣin</i> , <i>īṣin</i> : "to smell".  |
| eṣēpu      | "to add to, increase".<br>Piel, Pret. <i>uṣṣip</i> : "to add to".  |
| eṣēru      | "to bind, to enclose". Cf. Hebr. עָצַר.<br>Piel : ? <i>u-ṣir</i> .   |
| uṣurtu     | plur. <i>uṣurāṭi</i> : "boundary, end".  |
| eṣēru      | "to form". Hebr. יָצַר.<br>Piel, Inf. <i>uṣṣuru</i> : "to make, fashion".  |
| uṣurtu     | plur. <i>uṣurāṭi</i> : "sculpture, relief"; <i>uṣurti ṣalmi</i> "image, statue". Ideogr. 𐎢𐎣 𐎠𐎡𐎢.   |
| eḫlu       | const. st. <i>eḫel</i> , <i>eḫil</i> : "field, estate, territory". Ideogr. 𐎢𐎣 𐎠𐎡𐎢.   |
| erū        | Pret. <i>ērī</i> , <i>īrī</i> : "to be pregnant, to conceive". Hebr. יָרָה.  |
| erū        | "copper". Ideogr. 𐎢𐎣 𐎠𐎡𐎢.  |
| erēbu      | Pret. <i>irub</i> , <i>irub</i> ; Pres. <i>irub</i> ; Imper. <i>erub</i> ; Part. <i>iribu</i> :<br>"to enter; to set (of the sun)". Ideogr. 𐎢𐎣 𐎠𐎡𐎢.<br>Cf. Hebr. עָרַב.<br>Isteal, Pret. <i>iterub</i> : "to enter".<br>Shafel, Pret. <i>uṣirub</i> ; Imper. <i>irub</i> : "to make enter, to bring in".<br>Ishtafal, Pret. <i>uṣirub</i> : "to make enter". |
| erēb šamšī | "the setting of the sun, the west". Ideogr. 𐎢𐎣 𐎠𐎡𐎢. Cf. Hebr. עָרַב, מָעָרַב.  |
| niribu     | "entrance".  |
| erēbu      | Pret. <i>iriba</i> , <i>er-ba</i> : "to increase". Ideogr. 𐎢𐎣 𐎠𐎡𐎢.   |
| erinu      | "cedar". Ideogr. 𐎢𐎣 𐎠𐎡𐎢. Cf. Hebr. אֶרֶן.  |
| erēšu      | "to desire, wish for".   |
| erīštu     | constr. st. <i>iršat</i> "desire". Hebr. אֶרְשָׁה.   |
| mērištu    | } "wish, desire; desired object".  |
| mēriltu    |  |
| erēšu      | } "smell, sweet savour".   |
| irēšu      |  |

|                  |  |
|------------------|--|
| <i>ešu</i>       | "to trouble, disturb"; Perm. <i>ēšī, īšī</i> "troubled".   |
| <i>ešītu</i>     | plur. <i>ēšālī</i> : "trouble, disturbance".   |
| <i>tēšū</i>      | "ruin; hurricane".   |
| <i>ešgallu</i>   | "mansion".   |
| [ <i>ešēru</i> ] | Pret. <i>īšir</i> : "to be straight". Hebr. יָשַׁר.<br>Shafel, Imper. <i>šūšir</i> : "to direct"; Perm. <i>šūšur</i><br>"led".<br>Ishtafal, Pret. <i>uššēšir</i> ; Prec. <i>līššēšir</i> ; Part. <i>muššēšir</i> ;<br>Inf. <i>šūššuru</i> : "to direct, lead".   |
| <i>īšaru</i>     | fem. <i>īšaru, īširū</i> : "right, righteous". Hebr. יָשָׁר.   |
| <i>mēšaru</i>    | } "righteousness". Hebr. מִישָׁר.  |
| <i>mīšaru</i>    |  |
| <i>ešertu</i>    | constr. st. <i>ēšerit</i> : "ten"; for <i>īšten ēšrit</i> see <i>īštēn</i> .<br>Ideogr. <. Hebr. עָשָׂר.   |
| <i>ešrēti</i>    | see <i>ašāru</i> .   |
| <i>eššu</i>      | } see <i>edēšu</i> .   |
| <i>eššūtu</i>    |  |
| <i>etellu</i>    | } "lord"; fem. <i>etillitu</i> "lady, queen".  |
| <i>etillu</i>    |  |
| <i>etēku</i>     | Pret. <i>ētik, itik</i> ; Pres. <i>itlik</i> ; Imper. <i>etik</i> : "to go, march,<br>advance; to traverse; to go through or into, to<br>transgress". Hebr. עָתָק.<br>Ifteal, Pret. <i>ietik, etetik</i> : "to go, march".<br>Shafel, Imper. <i>šūtik</i> ; with prep. <i>itli</i> : "to cause to<br>depart from, to remove from". |
| <i>mētiku</i>    | "course".  |

## I

|               |                             |
|---------------|-----------------------------|
| <i>i</i>      | precativ particle : "come!" |
| <i>ibbu</i>   | "bright".                   |
| <i>ibru</i>   | "friend". Hebr. חֵבֵר.      |
| <i>ibrūtū</i> | "friendship".               |

- igaru* plur. *igarū, igarē, igarāti*: "wall". Ideogr. . Cf. Hebr. .
- agurru* "brickwork".
- idu* plur. *idā, idāti*: "hand; side; might, strength; possession; hire, price for hire"; *idi, idā* "at the side of". Ideogr. . Hebr. .
- idū, edū* Pret. *īdi*; Perm. *īdi*; Part. *īdū*: "to know, take knowledge of, understand; to see, choose, elect";  *lu idi* "without knowing, unwittingly". Hebr. . Ifraal, Pret. *utaddi*: "to be known, to be recognised".
- iddu* "pitch, bitumen". Ideogr. .
- iddiṣū* } see *edēṣu*.  
*iddiṣṣū* }
- idlu* "man, lord, hero". Ideogr. .
- idrtu* "grief, misery".
- izzu* } see *ezēzu*.  
*izziṣ* }
- iku* "small water-channel".
- iku*  *ekz*.
- ikdu* "strong, mighty, courageous".
- ikkibu* "sin, fault".
- ikkaru* "gardener". Ideogr. .
- iklitu* "darkness".  — *bit iklitu* (?) "dark chamber". Cf. Hebr. .
- ikribu* see *karābu*.
- ilu* plur. *ilām, ilē*: "god". Ideogr. ; rarely written , plur. . Hebr. .
- iltu* constr. st. *ilat*; plur. *ilāti*: "goddess".
- ilūtu* "godhead, divinity".
- ilūrtu* "bond, fetter".
- ilittu* see *alādu*.
- iltu* "bann, curse".
- iltānu* see *ištānu*.

- imbullu* "evil wind, hurricane".
- immu* "day".
- immeru* "lamb, sheep". Ideogr. . Hebr. אֵשֶׁת.
- imnu* "right hand, right". Hebr. יָמִין.
- imēru* "ass". Ideogr. . Hebr. חֲמֹר.
- imtu* const. st. *imat* : "breath, spittle, foam, poison". Cf. Hebr. נֶפֶשׁ.
- ina* prep. "in, by, through, during, in the time of"; sometimes written *in*. Ideogr. .
- inu* see *enu*.
- inu* plur. *inā, inē* : "eye; part, share". Ideogr. ; in plur. frequently written . Hebr. עֵין.
- inbu* constr.  *inib* : "fruit; manly strength, virility".
- inuma* see *enu*.
- inanna* }  
*inanni* } "now".  
*inannu* }
- is̄ku* see *iš̄ku*.
- ip̄šu* see *ep̄šu*.
- išu, iṣṣu* "wood, tree". Hebr. עֵץ.
- išu* "scanty, few". Cf. Hebr. מְעַט.
- iṣṣuru* plur. *iṣṣurāti* : "bird". Ideogr. .
- iṣṣuriš* adv. "like a bird".
- ir̄tati* plur. subs. used adverbially : "swiftly".
- ir̄nittu* "triumph, victory".
- ir̄pitu* "cloud, clouds".
- urpatu* plur. *urpāti* : "cloud".
- ir̄šitu* "earth; district". Ideogr. . Hebr. אֶרֶץ.
- irritu* see *ar̄ru*.
- ir̄ēšu* see *er̄ēšu*.
- ir̄šu* "couch". Ideogr. . Hebr. שֵׁנָה.
- irtu* constr. st. *irat* : "breast". Ideogr. .
- iēšī, iēti* personal pronoun : "me".

|                    |   |
|--------------------|---|
| <i>išū</i>         | Pret. (with meaning of Pres. also) <i>iš</i> : "to have, possess; to be". Ideogr. . Cf. Hebr. <i>שׁ</i> .             |
| <i>išdu</i>        | constr. st. <i>išid</i> : "foundation; lower or hinder part"; <i>išid šamū</i> "the horizon".                         |
| <i>išdahhu</i>     | "bridle (?)".   |
| <i>išpatu</i>      | "quiver". Hebr. <i>קֶשֶׁט</i> .   |
| <i>išku, isku</i>  | "portion, possession, property".  |
| <i>iškātu</i>      | "chain, fetter". Cf. Hebr. <i>קֶשֶׁט</i> .  |
| <i>išaru</i>       | see [ <i>ešēru</i> ].   |
| <i>iššakku</i>     | "ruler". Ideogr.   .  |
| <i>išātu</i>       | "fire". Ideogr. ;   , the ideogr. for Gibil the Fire-god, is also employed for <i>išātu</i> "fire". Hebr. <i>שׂ</i> . |
| <i>ištu</i>        | prep. "from"; adv. "after"; <i>ištu libbi</i> "from, out of". Ideogr. .   |
| <i>ištānu</i>      | } "north, north-wind". Ideogr.   .  |
| <i>iltānu</i>      |   |
| <i>ištēn</i>       | "one". Ideogr.  , which with phon. compl.  is frequently written  . Cf. Hebr. <i>אֶחָד</i> , <i>אֶחָד</i> .           |
| <i>išten ešrit</i> | "eleven". Cf. Hebr. <i>אֶחָד עָשָׂר</i> .   |
| <i>ištēniš</i>     | adv. "together".  |
| <i>ištar</i>       | "goddess". Ideogr.   . Cf. Hebr. <i>אִשְׁתָּר</i> , <i>אִשְׁתָּר</i> .  |
| <i>iāti</i>        | see <i>iāši</i> .   |
| <i>itū</i>         | "boundary; ordinance, law".   |
| <i>itpēšu</i>      | "prudent".  |
| <i>itūtu</i>       | see <i>atū</i> .  |
| <i>ittu</i>        | plur. <i>iāti</i> ; "side". Cf. Hebr. <i>צֶדֶק</i> .  |
| <i>itti</i>        | prep. "with". Ideogr. .   |

## U

|            |  |
|------------|--|
| <i>u</i>   | copula: "and"; written   . Cf. Hebr. <i>וְ</i> , <i>וְ</i> . |
| <i>ū'a</i> | interj.: "alas"; employed as subs. "grief, pain".            |













|                  |  |
|------------------|--|
| <i>ubānu</i>     | "finger; peak, summit". Ideogr. 𐎶 𐎶𐎶.  |
| <i>ubāru</i>     | "servant".   |
| <i>uggatu</i>    | see <i>agāgu</i> .   |
| <i>ugallu</i>    | "storm, hurricane".  |
| <i>udmu</i>      | see <i>admu</i> .  |
| <i>uzzu</i>      | see <i>ezēzu</i> .   |
| <i>uzzu</i>      | constr. st. <i>uzum</i> : "ear; mind, attention" (cf. <i>bašū</i> , <i>šakānu</i> ). Ideogr. 𐎶𐎶, in plur. frequently written 𐎶𐎶𐎶. Hebr. ִישׁ.                                      |
| <i>uḥḥu</i>      | plur. <i>uḥḥū</i> : "trick (?)".   |
| <i>uknū</i>      | " <i>lapis lazuli</i> ". Ideogr. 𐎶𐎶𐎶 𐎶𐎶𐎶.  |
| <i>uksu</i>      | "longing".   |
| <i>ul</i> }      | see <i>alālu</i> .   |
| <i>ullu</i> }    |  |
| <i>ullū</i>      | demonstrative pronoun : "that".  |
| <i>ullū</i> }    | see <i>elū</i> .   |
| <i>ullānu</i> }  |  |
| <i>ulinzu</i>    | a garment. Ideogr. 𐎶𐎶 𐎶𐎶 𐎶𐎶.   |
| <i>ulāpu</i>     | "bond, alliance". Cf. Hebr. 𐤏𐤋𐤏, 𐤏𐤋𐤏.  |
| <i>ulṣu</i>      | see <i>elēṣu</i> .   |
| <i>ultu</i>      | prep. "from"; adv. "after, since". Ideogr. 𐎶𐎶𐎶.  |
| <i>umā</i>       | adv. "now".  |
| <i>ūmu</i>       | "storm". Ideogr. 𐎶𐎶.   |
| <i>ūmu</i>       | plur. <i>ūmū</i> ; "day"; <i>ina ūmāšu</i> , <i>ina umēšuma</i> , <i>inu ūmāšu</i> , <i>inūmūšum</i> "then, at that time"; <i>ištu ūminima</i> "henceforth". Ideogr. 𐎶𐎶. Hebr. 𐤅𐤍. |
| <i>ūmišam</i> }  | adv. "daily".  |
| <i>umussu</i> }  |  |
| <i>ūmatan</i> }  | adv. "for a day".  |
| <i>ūmagtan</i> } |  |
| <i>umāmu</i>     | "beast".   |
| <i>umma</i>      | adv. "thus"; introduces direct speech.   |
| —                | "mother". Ideogr. 𐎶𐎶𐎶𐎶. Hebr. 𐤀𐤍.  |

- ummānu** "craftsman"; also *mār ummāni*. Hebr. מְצָנִים.
- ummānu** plur. *ummānē*, *ummānāti*: "tribe, people; host, forces, troops". Ideogr. 𐎶, 𐎶 𐎶 𐎶.
- ummān** - *manda* "tribal hordes".
- ummātu** "host".
- uniku** plur. *unīkēti*: "kid".
- unkenna** "the whole; full strength"; see *šakānu*. Ideogr. 𐎶 𐎶 𐎶.
- unninu** see [*anānu*].
- unḫu** "signet-ring; sealed letter".
- unūtu** plur. *unāti*: "furniture, household stuff".
- uṣurtu** see *eṣēru*.
- uru** "enclosure, field". Cf. Hebr. אֲרֻץ.
- urḫu** constr. st. *uruḫ*: "road". Hebr. אֶרֶץ.
- urkarinnu** a precious wood. Ideogr. 𐎶 𐎶 𐎶.
- urpatu** see *irpitu*.
- urḫu** }  
**urḫītu** } see *araku*.
- urru** "light, day". Ideogr. 𐎶 𐎶 𐎶. Hebr. אֹר.
- urtu** see 'āru.
- uṣu** a precious wood. Ideogr. 𐎶 𐎶 𐎶.
- uṣultu** plur. *uṣlāti*: "blood-vessel, channel for the blood, artery".
- uṣumgallu** "monster-viper". Ideogr. 𐎶 - 𐎶 𐎶 𐎶.
- uṣmānu** "camp". Cf. Hebr. מַחֲנֶה.
- uṣṣu** see *aṣṣu*.



B

- bā'u** Pret. and Pres. *ibā'*: "to come, reach, go". Hebr. בָּא.
- Piel-Shafel, Pret. *uṣba'y*: "to storm against, plunge down upon".
- bābu** plur. *bābāti*, *bābāni*: "gate". Ideogr. 𐎶 𐎶 𐎶.




- biblu** constr. st. *bibil*: "inclination, desire"; *bibil libbi* "prompting, desire of the heart".
- bubūtu** "hunger, famine; food, bread".
- buḡalu** "male beast".
- bašālu** "to cease". Hebr. בָּשַׁל.
- bašlu** fem. *bašiltu*: "discontinued, at an end"; *lū bašlu* "unceasing".
- bašiltu** plur. *bašilti*: "discontinuance, discharge"; see *rašū*.
- bakū** Pret. *ibki*; Pres. *ibaki*; Perm. *baki*, 3 plur. *bakū*: "to weep". Hebr. בָּכָה.  
Iftaal, Inf. *būakkū* "affliction".
- bikītu** "weeping".
- bakru** "young of the camel".
- bukru** constr. st. *bukur*: "first-born". Hebr. בְּכֹר.
- balū** "not to be, fade, go to ruin". Hebr. בָּלָה.  
Piel, Pret. *uballi*: "to destroy, bring to an end, cut off".
- bala** }  
**balu** } Prep. "without".
- bēlu** Pret. *ibēl*, *ipil*: "to conquer, subdue, rule".
- bēlu** plur. *bēlē*: "lord"; *bēl adē* "one who is faithful to commands"; *bēl mamīti* "one who is faithful to an oath"; *bēl salīmi* "ally, confederate"; *lā bēl kussī* "one with no claim to the throne"; *bēl narkabāti* "commander of the chariots", written בַּלְנַרְכַּבָּתִי 𐎶𐎵𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧. Ideogr. 𐎶𐎵𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧. Hebr. בָּלָה.
- bēltu** constr. st. *bēlil*: "lady". Ideogr. 𐎶𐎵𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧, 𐎶𐎵𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧.
- bēlūfu** "lordship, rule, authority, dominion".
- Bēlūtu** the power or dominion of the god Bēl; written 𐎶𐎵𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧.
- bēl-paḡāti** "governor". Ideogr. 𐎶𐎵𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧𐎶𐎠𐎧.
- bālu** "four-footed beast; cattle".
- biltudū** "divine command".











- balāṣu** Pret. *ibluṣ*; Pres. *ibaluṣ*: "to live". Ideogr. .  
Piel, Pret. *uballit*; Pres. *uballit*; Imper. *bullit*; Inf. *bullitū*; "to cause to live, give life to, quicken, raise to life".  
Iftaal, Pret. *ubtallit*: "to keep alive".
- balāṣu** "life". Ideogr.  .
- balṣu** masc. plur. *balṣūti*: "living, alive".
- balṣutu** "state of being alive"; *bal-ṣu-su-un ik-tu-da ḥālā*<sup>11</sup>.  
*ai* "my hands captured (them) alive".
- [balkatu]** Shafel, Pres. *uṣabalkat*: "to tear down".  
Nifal, Pret. *ibbalkit*: "to fall upon; invade; revolt against". Ideogr.  .
- [balālu]** "to pour out". Hebr. .  
Piel, Inf. *bullūlu*: "to smelt; to confound".
- balru** "side, bank".
- biltu** see *abālu*.
- banū** Pret. *ibni*; Pres. *ibani*; Imper. *bini*; Part. *bāni*, *bānū*; Perm. *banī*, fem. *banat*: "to build, make, form, create, beget". Ideogr. . Hebr. .  
Nifal, Pret. and Pres. *ibbani*: "to be built, formed, created; to be laid (of a net)".  
Ittafal, Pret. *ittabni*: "to be created, restored".
- binūtu** "creation, product; building, structure".
- būnu** "formation, origin, beginning".
- bunnannū** "form".
- nabnitu** "creation, creature".
- banū** "bright, beautiful; rich, precious".
- baḫāmu** Pret. *iḫum*; Imper. *buḫum*: "to tear in pieces".
- ba'āru, bāru** Pret. *iḏār*; Pres. 3 plur. *iḏarrū*: "to catch".
- barū** Pret. *ibri*; Pres. *ibari*: "to see, gaze upon".  
Shafel, Pret. *uṣabri*: "to cause to see".
- bārū** "seer". Ideogr.  .
- bīru** "glance; midst"; *ina bīri* "between, in the midst".

- birtu** constr. st. *birit*: "glance; midst; clearness (?)"; *ina birit* "between, among"; *mā birtu* "water of clearness (?)", i. e. water that is clear.
- tabritu** "sight, wonder"; plur. *tabriti*: "marvellous treasures".
- baru** "to be superabundant". Cf. Hebr. **בָּרָא, בָּרָא**.  
Piel-Ishtafal, Pres. *uštakri*: "to be sated, to abound with".
- biriš** adv. "in luxuriant pasturage".
- barbaru** "leopard" or "jackal". Ideogr. **𐎶𐎠𐎶𐎠𐎶𐎠**.
- birku** plur. *birkā, birkā*: "knee"; *tar-bil bir-ki-in*: "my offspring". Hebr. **כֶּרֶךְ**.
- [**barāmu**] Piel: "to weave coloured threads".
- birnu** "brightly-coloured cloth, variegated stuff". Ideogr. **𐎶𐎠𐎶𐎠**. Hebr. **בָּרוֹם**.
- bitrumu** "brightly-coloured".
- barāku** Pret. *ibriš*: "to flash (of lightning), to blast".
- birku** "lightning". Hebr. **בָּרָק**.
- biritu** "fetters".
- bašū** Pret. *ibši*; Pres. *ibaši* (rarely written *ipaši*); Part. *bāšū, bāši*; Perm. *baši*; "to be; to be inclined, directed". Ideogr. **𐎶𐎠𐎶𐎠**.  
Shafel, Pret. *uštābši*: "to cause to be, to create" (Ideogr. **𐎶𐎠**, in proper names); *hišta šubšū* "to commit sin".  
Ishtafal, Pret. *uštābši*: "to make, create".
- bušū** "property, possessions". Ideogr. **𐎶𐎠𐎶𐎠, 𐎶𐎠𐎶𐎠**.
- bašāmu** Pret. *ibšim*: "to build, form, prepare".  
Piel, Pret. *uštāšim*: "to form".
- bašmu** "viper".
- bītu** "house; temple"; *bī īli* "temple"; *bīi durāni* in opposition to *alāni*: "walled or fortified cities"; *bīi nakanti* "treasure-house"; *bīi tuklāni* "stations for troops". Ideogr. **𐎶𐎠𐎶𐎠𐎶𐎠**. Hebr. **בֵּית**.



- bithallu* "saddle-horse"; sometimes written with determ. .
- batnu* word of uncertain meaning.
- batāku* Pret. *ibtuḥ*: "to rend, tear; to cut off, separate".  
Piel, Pret. *uballīḥ*: "to cut through, sever". Cf.  
Hebr. .
- batku* "clef, fissure, breach"; *batḥa ṣabātu* "to close a breach, restore".
- butāku* "destruction".
- šubtaḥtu* "flood"; written *šub-taḥ-ti*, which can also be read *ru-šun-ti*.
- bitrumu* see [*barāmu*].

## G

- gabbu* "all, the whole".
- gabrū* "answer, reply".
- gabāšu* Pret. *igbuṣ*: "to be firm, hard, proud".
- gabšu* "mighty".
- gibšu* constr. st. *gibīš*: "multitude".
- gugallu* "ruler, director". Ideogr. .
- gādu* prep. "up to; together with".
- guzalū* "messenger, servant, minister". Ideogr. .
- guḥlu* "stibium".
- [*galābu*] Piel, Pres. *ugallab*: "to brand".
- gallū* "evil demon, devil".
- gaṭtu* fem. *galillu*: "terrible".
- gamālu* Pret. *ignil*; Imper. *gimil*: "to complete; to spare (the life of)"; with *ina* "to spare from". Cf.  
Hebr. .
- gimillu* "mercy, sparing of life"; *gimillu turru* "to requite, take vengeance", see *tāru*.
- gitmālu* "perfect".






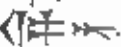




- gammalu** "camel". Ideogr.      . Hebr. .
- gamāru** Pret. *ignur* : "to complete, bring to an end". Cf. Hebr. .
- Isteal, Inf. *gilmuru* employed as subs. "perfection, excellence".
- Piel, Part. *mugammuru* : "to carry out, achieve".
- gamru** constr. st. *gamir* : "perfect".
- gimru** constr. st. *ginir* : "entirety, the whole"; *kal ginri* "everything; the world".
- gimirtu** constr. st. *ginrat*; plur. *ginrēti* : "entirety, the whole"; *kāšat kal ginrēti* "the whole of the world".
- gintū** "appointed offering".
- gunu** "district (?)".
- gappu** "wing, feather".
- gipāru** "piece of land, field".
- gārū** plur. *gārē* : "enemy, opponent". Cf. Hebr. .
- girru** "way; campaign, expedition".
- gišparru** "snare, trap".
- gašāru** "to strengthen, fortify". Cf. Hebr. .
- gašru** "mighty".
- gišru** fem. *giširtu* : "strong, powerful".
- magšāru** "might, strength".
- gitmalu** see *gamālu*.







## D

- [*da'ābu*] Part. *dā'ibu* : "to overwhelm (?)".
- dabābu** Pret. *idubū*; Pres. *idabub*, *idibub* : "to speak, converse, proclaim; to plan, intrigue"; *ilti . . . fābūti dabābu* "to establish friendly relations with". Cf. Hebr. .
- dibbu** "speech, message". Cf. Hebr. .

- dabru* masc. plur. *dabrūti*: "mighty".
- dagālu* Pret. *idgūl*; Imper. *dugul*: "to look at, behold";  
*dāgil pāni* "subject of, tributary to".  
 Shafel, Pret. *uṣadgil*; Perm. *ṣudgul*: with *pānu* "to entrust to".
- daddaru* "stink".
- dadmu* plur. *dadmē*: "dwelling, habitation".
- Du'ūzu* } the month Tammuz. Ideogr. 𐤠𐤏𐤃𐤏. Hebr.  
*Dūzu* } 𐤏𐤏𐤏.
- dāku* Pret. *idāk*: "to slay". Ideogr. 𐤠𐤏𐤏. Cf. Hebr. 𐤏𐤏.  
 Ifreal, Pret. *iddūk*: "to slay".
- tidūku* "battle".
- dikū* Pret. *idki*: "to summon, assemble".
- dakkassu* word of uncertain meaning.
- dalābu* "to be in trouble".  
 Piel, Part. *mudallībū*: "to afflict, oppress".
- dalībū* plur. *dalībātī*, *da-al-pa-a-te*: "affliction".
- dalāḫu* "to confuse, to disorder"; Inf. *dalāḫu* employed as  
 subs. "trouble"; 𐤠𐤏𐤏𐤏𐤏, *ṣāru dalīḫu* "dis-  
 turbing wind, whirlwind". Hebr. 𐤠𐤏𐤏.  
 Shafel, Inf. *ṣudluḫū*: "to confound, destroy".
- daliḫtu* plur. *dalīḫātī*: "disturbance".
- dalālu* Pret. *idlu*: "to bow down, humble oneself, wor-  
 ship". Cf. Hebr. 𐤠𐤏𐤏.
- dallalu* "cripple".
- dullu* "service, work, task".
- daltu* constr. st. *dalat*; plur. *dalātī*: "door". Ideogr. 𐤠𐤏𐤏.  
 𐤠𐤏𐤏. Hebr. 𐤠𐤏𐤏.
- dāmu* "blood". Ideogr. 𐤠𐤏. Hebr. 𐤠𐤏.
- dimu* plur. *dimā*: "tear". Cf. Hebr. 𐤠𐤏𐤏.
- dimtu* "tears, weeping". Hebr. 𐤠𐤏𐤏.
- damāmu* Pres. *idammum*: "to lament, moan".
- dumāmu* "howling, lamentation".



- dinnmu* "column, obelisk".
- damāku* "to be friendly, favourable, propitious". Ideogr.   
 Piel, Inf. *dummuḥu*: "to make favourable; show favour".
- damku* fem. *damīḫtu*; plur. *damḫūti*, fem. *damḫāti*: "friendly, good, favourable; health-giving (of water-supply); trusty (of warriors)". Ideogr. .
- damīḫtu* "mercy, favour"; plur. *damḫāti* "good deeds". Ideogr. .
- dumku* } "favour, good fortune; comeliness". Ideogr.  
*dunḫu* } .
- dīmtu* plur. *dīmāti*: "pole, post".
- dīmtu* see *dīmu*.
- dānu* Pret. *idān*; Pres. *idān*: "to judge".
- dīnu* "judgment". Hebr. .
- daianu* "judge". Ideogr.  Cf. Hebr. .
- danānu* "to be strong".  
 Piel, Pret. *udannin*; Inf. *dunnunu*: "to strengthen, make fast".
- danānu* "might, power".
- dannu* fem. *dannatu*; plur. *dannūti*, fem. *dannāti*: "strong, mighty". Ideogr. .
- danniš* adv. "very much, exceedingly"; also written with phonetic complement *it*, i. e. *danniš*. Ideogr. .
- dannatu* "foundation, base; distress, affliction (ideogr. )".
- dannūtu* "strength, strong point, fortress"; *ali dannūti* "fortress, stronghold".
- dandanzu* "strong, all-powerful".
- dunḫu* see *damāku*.
- dapnu* "strong, mighty".
- dapinu* "strong".

- duppu** "tablet". Ideogr. .
- dipāru** plur. *dipārūti*: "torch". Ideogr. .
- dupšimtu** plur. *dupšimāti*: "destiny-tablet". Ideogr. .
- dupšarru** "scribe"; usually written , i. e. *anwlu dup-šar*.
- dārū** fem. *dārūtu*; plur. *dārūti*, fem. *dārāti*: "lasting, continual, everlasting"; *ana dārāti* "for ever, continuously"; *parak dārāti* "an everlasting shrine". Ideogr. . Cf. Hebr. דָּרָךְ.
- dāriš** adj. "eternal"; *ana dāriš* "for ever".
- dūru** plur. *dūrānti*: "wall"; *dūr appi* lit. "the wall of the face", i. e. "the cheek"; see also *bītu*. Ideogr. .
- dīrratu** "whip (?)".
- duruššu** "foundation".
- dāšu** Part. *dāš*: "to tread under foot, crush, destroy". Cf. Hebr. דָּשָׁן.
- [**dāšu**] "to abound, be luxuriant". Hebr. דָּשָׁן.
- Piel-Shafel, Pret. *uš-dāš-ša-a*: "to cause to have in abundance, to endow with".

## Z

- [**zābu**] Pret. *isūb*: "to melt, dissolve". Hebr. זָבַח.
- zāzu** "to divide".  
Piel, Pres. *uzāz*: "to divide".
- zahaīū** a bright stone or metal.
- zakāru** Pret. *izkur*; Pres. *isakar*: "to name, call upon, proclaim, speak, tell"; *šuma zakāru* "to name a name", i. e. "to bear a name, to exist". Cf. Hebr. זָכַר.
- Piel, Perm. *zukkūr*: "to name"; *šu-ma la zuk-ku-ru*. "they were not named, did not exist".

|                   |  |
|-------------------|--|
| <i>zikru</i>      | constr. st. <i>zîkir</i> : "name, speech, word, mention, renown". Hebr. זִכָּר.      |
| <i>zikaru</i> }   | "male; man"; <i>zikru hardu</i> "valiant hero". Ideogr.                              |
| <i>zikru</i> }    | 𐤆𐤌𐤕, 𐤆𐤌𐤕. Hebr. זִכָּר.  |
| <i>zikritu</i>    | plur. <i>zikrîti</i> : "women of the palace". Ideogr. 𐤆𐤌𐤕 𐤕𐤌𐤕 𐤕𐤌𐤕.                   |
| <i>zalpu</i>      | "wicked".  |
| <i>zalıptu</i>    | constr. st. <i>salpal</i> : "wickedness, iniquity".                                  |
| <i>zamû</i>       | Piel "to exclude from"; Perm. <i>summu</i> "excluded from".                          |
| <i>zumbu</i>      | (i. e. <i>zubbû</i> ): "fly". Hebr. זָבַב.   |
| <i>zamāru</i>     | "to sing". Hebr. זָמַר.  |
| <i>zamāru</i>     | "song".  |
| <i>zammeru</i>    | plur. <i>zammirā</i> : "singer, musician". Ideogr. 𐤆𐤌𐤕 𐤕𐤌𐤕.                          |
| <i>zammertu</i>   | plur. <i>zammerîti</i> : "female musician". Ideogr. 𐤆𐤌𐤕 𐤕𐤌𐤕.                         |
| <i>zumru</i>      | constr. st. <i>sumur</i> , rarely <i>sumir</i> : "body".                             |
| <i>zinû</i>       | "to be angry".   |
| <i>zînû</i>       | "angry".   |
| <i>zanānu</i>     | "to rain".   |
|                   | Shafel, Pres. <i>uṣannan</i> : "to cause to rain".                                   |
| <i>zanānu</i>     | "to provide for, care for, support".   |
| <i>zanānûtu</i>   | "provision, abundance".  |
| <i>ziku</i>       | Pret. <i>isîk</i> : "to blow, storm, rage".  |
| <i>zûku</i>       | constr. st. <i>zûk</i> : "foot-soldiers"; <i>zûk šepî</i> "foot-soldiers, infantry". |
| <i>zakāpu</i>     | Pret. <i>izkup</i> , <i>iškup</i> : "to place, set up, erect". Hebr. 𐤆𐤕𐤕.            |
| <i>zikḫurafu</i>  | "peak of a mountain; temple-tower".  |
| [ <i>zakātu</i> ] | "to be sharp, pointed".  |
| <i>zaktu</i>      | "sharp, pointed".  |
| <i>ziktu</i>      | "spur".  |

- zāru** Pret. *isīr*; Pres. *isīrri*: "to hate, conceive a hatred for"; Part. *zā'ru* "enemy". Hebr. זָרָא.  
 Piel, Imper. *sīr*: "to abandon".
- zīrūtu** plur. *sīrālī*: "hatred".
- [**zarā**] Part. *sārū*: "to beget". Cf. Hebr. זָרָא.
- zēru** "seed, descendants". Ideogr. זָרָא, זָרָא. Hebr. זָרָא.
- zarābu** "to be oppressed".  
 Piel, Pret. *uzarrīb*: "to oppress, afflict".
- zarbiš** adv. "in trouble".
- zurbu** constr. st. *zurub*: "trouble, affliction".
- [**zARBABU**] Nifal, Perm. 3 plur. *hazarībūn*: "to fume, to be furious".

## H

- habāšu** 3 plur. Perm. (?) *ha-ba-šu*: "to be filled, swelled out (?)".
- habātu** Pret. *ihbat*; Pres. *ihabat*: "to plunder".
- hubtu** constr. st. *hubut*: "booty; captives".
- hegallu** "abundance". Ideogr. 𐎶𐎵 𐎶𐎵.
- hadū** Pret. *ihdi*: "to rejoice"; with prep. 𐎶 "to rejoice in or at"; Inf. *hadli* employed as subs. "joy".  
 Hebr. הֵדִי.
- hadiš** adv. "joyfully".
- hidātu** plur. *hidālī*: "joy". Ideogr. 𐎶𐎵 𐎶𐎵.
- hazānu** plur. *hazānāsi*: "ruler, governor". Ideogr. 𐎶𐎵 𐎶𐎵.  
 𐎶𐎵 𐎶𐎵 (?).
- hātu** Pret. *ihit*: "to see, survey".
- haſu** Pret. *ihfi*; Pres. *ihaffi*: "to sin". Hebr. חָפָה.
- hiſtu** }  
**hiſu** } "sin"; *bēl hiſi* "sinner".
- hiſitu** plur. *hiſāsi*: "sin, iniquity".
- haſtu** "sceptre". Ideogr. 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵.
- [**hālu**] Pret. *ihāl*: "to tremble, quiver". Cf. Hebr. חָלָה.

- ḥaialtu* "army, host". Cf. Hebr. הַיָּלָוִת.
- ḥalṣu* plur. *ḥalṣē, ḥalṣāni*: "fort, entrenchment"; written חֲלָץ חֲלָצִי. Cf. Hebr. חֲלָץ.
- ḥalāku* Pret. *iḥliḥ*: "to be destroyed; to flee". Ideogr. חָלַל חָלַל.  
Isteal, Pret. *iḥtalīḥ*: "to be lost".  
Piel, Pret. *uḥalliḥ*; Prec. *liḥalliḥ*; Part. *muḥalliḥu*; Inf. *ḥulluḥu*: "to destroy, cast down".
- ṣaḥluḫtu* "destruction".
- [*ḥamū*] Perm. 2 fem. sing. *ḥamāti*: "to be of good cheer, be comforted (?)".
- ḥamāfu* Pret. *iḥmuḥ*; Imper. *ḥumuḥ*: "to hasten".
- ḥitmuṭiṣ* adv. "swiftly, in haste".
- ḥamāfu* Pret. *iḥmuḥ*: "to burn".  
Piel, Pres. *uḥanmuḥ*: "to make glow, to light up".  
Ishtafal, Part. *muṣtaḥmuṣu*: "to flame, burn".
- ḥamāmu* Pret. *iḥmuḥ*: "to rule, direct".
- ḥāmīru* see *ḥā'īru*.
- ḥanṣu* "fifth". Ideogr. חָנָה. Hebr. חָנָה.
- ḥasāsu* Pret. *iḥsus*: "to think, conceive, plan, invent; to recollect, to set in the memory".  
Isteal, Imper. *ḥissas* (for *ḥitsas*): "to understand".
- ḥasīsu* "wisdom, understanding".
- ḥipū* Pret. *iḥpi*: "to shatter, destroy; to split".  
Isteal, Pret. *iḥtepi*: "to shatter".  
Piel, Part. *muḥippi, muḥip*: "to shatter, destroy".
- ḥaṣbu* subs. of uncertain meaning.
- ḥāku* Pret. *iḥiḥ*: "to mingle together (intrans.)".
- ḥarū* Pret. *iḥri*: "to dig".  
Iftaal, Pret. *uḥtarri*: "to dig".  
Shafel, Pret. *uṣaḥri* "to cause to dig out".
- ḥā'īru* }  
*ḥāmīru* } "spouse, husband".

|                    |   |   |
|--------------------|---|---|
| <i>hīrtu</i>       | } | "spouse, wife".   |
| <i>hīratu</i>      |   |   |
| <i>huribtu</i>     |   | "desert". Hebr. <span>הַרְבָּה</span> .   |
| <i>harbašu</i>     |   | "power of striking terror, fury".   |
| [ <i>harmašu</i> ] |   | "to destroy".   |
|                    |   | Shafel, Part. <i>maḥharmitu</i> : "to destroy".                                     |
| [ <i>harmamu</i> ] |   | Shafel, Prec. <i>liḥharmin</i> : "to overpower, destroy".                           |
| <i>hurāšu</i>      |   | "gold". Ideogr. <span>𐎶𐎵𐎠𐎥</span> . Hebr. <span>זָהָב</span> .                      |
| <i>harrānu</i>     |   | "way, road". Ideogr. <span>𐎶𐎵𐎠𐎥</span> .  |
| <i>huršu</i>       |   | plur. <i>huršāni</i> : "mountain, wooded highland". Cf. Hebr. <span>שָׁרָף</span> . |
| <i>hīrtu</i>       | } | see <i>hā'iru</i> .   |
| <i>hīratu</i>      |   |   |
| <i>hāšu</i>        |   | Pret. <i>ihīš</i> : "to hasten, set out, go". Hebr. <span>שָׁחַץ</span> .           |
| <i>hašāḥu</i>      |   | Pret. <i>ihīḥū</i> , <i>ihīḥū</i> : "to long for, desire".                          |
| <i>hušāḥu</i>      | } | "hunger, famine".   |
| <i>hušahḥu</i>     |   |   |
| <i>hašalu</i>      |   | "destroyer".  |
| <i>hitmutiš</i>    |   | see <i>hamāfu</i> .   |
| <i>hatanu</i>      |   | "son-in-law". Hebr. <span>תָּוֵן</span> .   |

## T

|              |   |
|--------------|---|
| <i>tābu</i>  | Pret. <i>itāb</i> ; Pres. <i>itāb</i> , <i>itāb</i> : "to be good, well-pleasing". Hebr. <span>טָבַע</span> . |
|              | Piel, Part. <i>muṭibū</i> : "to make joyful"; Inf. <i>tubbū</i> (constr. st. <i>tuḅ</i> ) "joy".              |
| <i>tābu</i>  | fem. <i>tābitu</i> : "good, pleasant; loud (of the voice)".   |
|              | Ideogr. <span>𐎶𐎵𐎠𐎥</span> .   |
| <i>tābiš</i> | "joyfully, cheerfully".   |
| <i>tābtu</i> | plur. <i>tābtāni</i> (?): "benefit".  |
| <i>tibū</i>  | "to sink". Hebr. <span>טָבַע</span> .   |
|              | Iftaal, Pret. <i>uṭṭibbi</i> : "to make sink, duck under".  |




- ṭabāḥu** "to slaughter". Hebr. **טָבַח**.  
 Piel, Pres. *ṭabbaḥ*: "to slaughter".
- ṭahū, ṭeḥū** Pret. *ṭiḥi*; Pres. *ṭiḥi, ṭiḥhi*: "to draw near, approach".
- ṭiṭu, ṭiṭṭu** "clay, mud, earth".
- ṭēmu** "understanding, mind; account, instructions, command". Hebr. **טָעַם**.
- ṭarādu** "to drive away, hunt". Cf. Hebr. **טָרַד**.  
 Piel, Pres. *ṭarrad*: "to hunt".

## K

- kī** conj. "as, when, after, since, for". Hebr. **כִּי**.  
 prep. "like, according to".
- kī'am** adv. "thus".
- kīma** prep. "like, as, according to; corresponding to, in place of"; adv. "as soon as". Ideogr. **כִּי**.
- kīmē** "just as".
- kabāsu** Pret. *ikbu*: "to tread". Cf. Hebr. **כָּבַס**.  
 Piel, Pref. *ukabbis*; Part. *mukabbisu*: "to tread down, trample on".  
 Shafel, Inf. *ṣukbusu*: "to cause to tread down, to batter (of siege-engines)".
- kibsu** constr. st. *kibis*: "footstep, tread".
- kibru** constr. st. *kibir*: "bank (of a river)".
- kibratu** plur. *kibrāti*: "region; quarter of heaven". Ideogr. **כִּי**. Hebr. **כִּבְרָה**.
- kabātu** "to be heavy, weighty". Hebr. **כָּבַד**.  
 Piel, Pret. *ukabbil, ukabit*: "to honour".  
 Iftaal, Pret. *uktebit*: "to honour".
- kabtu** fem. *kabittu*: "heavy, weighty, pre-eminent".
- kabittu** with pron. suffixes *kablat*: "spirit, mind; midst (?)".
- kibātu** "abundance, great quantity".

- kudurru* } "boundary, frontier". Cf. Hebr. קִדּוּר, קִדּוּר.  
*kuduru* }  
*kiki* adv. "so, to such an extent".  
*kakku* "arm, weapon". Ideogr. 𐎧 𐎢.  
*kukku* "darkness".  
*kakkabu* plur. *kakkabāni*: "star". Ideogr. 𐎧 𐎧 𐎧 𐎧. Hebr. כּוֹכָב.  
*kikkišu* "reed-house".  
*kālu* "to hold". Hebr. כּוּל.  
 Piel, Part. *mukīlu*: "to hold; to hold high, raise".  
*kalū* Pret. *iklu*, *iklā*; Pres. *ikallu*, *ikallā*: "to hold back, restrain, prevent; to withhold, refuse". Hebr. כָּלָא.  
*kalū* Pret. *iklā*; Pres. *ikallā*: "to cease, come to an end". Hebr. כָּלָה.  
*kalū* constr. st. *kal*: "all, the whole". Ideogr. 𐎧.  
*kalāmu* "all, everything; of every kind".  
*kališ* "altogether, completely".  
*kalbu* constr. st. *kalab*: "dog, hound". Ideogr. 𐎧 𐎢.  
 Hebr. כָּלֵב.  
*kalbannāti* (plur.) siege-engines.  
*[kalālu]* "to be complete". Cf. Hebr. כָּלֵל.  
 Shafel, Pret. *uškāl*; Part. *muškālilu*; Inf. *šuklulu*: "to complete".  
 Ishtafal, Part. *muštaklilu*, fem. *muš-tak-li-la-at*: "to carry out, fulfil".  
*kullatu* "totality, all, the whole"; also written *kul-la-lu-an*.  
*kilallān* }  
*kilallē* } "both; on both sides".  
*kalāmu* see *kalū*.  
*[kalāmu]* Piel, Pret. *ukallim*; Inf. *kullumu*: "to cause to see, show to, display".  
*[kalimū]* Nifal, Pret. *ikkilmi*: "to look upon".



- kališ* see *kalū*.
- kamū* Pret. *iknu*, *iknuu*; Pres. *ikamini*: "to conquer, overcome, take captive".
- kamū* plur. *kamūti*: "bound, captive".
- kamūtu* "captivity, condition of imprisonment"; *kamūtsu iḥi* "as a prisoner he took him".
- kamātu* "enclosure".
- kī'am* }  
*kīma* } see *kī*.  
*kīmē* }
- kīmu* "family".
- kimtu* "family".
- kamālu* Pret. *ikmū*: "to be angry".
- kimiltu* "anger, wrath".
- kummu* "thy, thine".
- kamāsu* Pret. *ikmīs*: "to bow oneself, to bow down".  
 Iftaal, Pret. *uktaminiis*: "to be bowed down, overwhelmed".  
 Ishtafal, Pret. *uštakmīs*: "to cause to bow down".
- kamāru* "to strike down"; Inf. used as subs., = *g. ka-mar-ḥu-nu aš-ḥun* "I struck them down".
- kamāru* "net".
- kamāriš* adv. "in a net or snare".
- [*kamāru*] Piel, Inf. *kummuru*: "to make plentiful".  
 Iftaal, Prec. *ḫik-lam-me-ra*: "to be made plentiful".
- kamātu* }  
*kamūtu* } see *kamū*.
- kintu* see *kīmu*.
- [*kānu*] Piel-Shafel, Pret. *uškān*: "to humble oneself, make obeisance".
- kānu* Pret. *ikān*; Pres. *ikān*; Perm. *kām*, *kēn*: "to stand, be established, be firm, endure". Ideogr. , . Hebr. .

Piel, Pret. *ukān*; Part. *muḳinnu*; Perm. *kun*; Inf. *kunnu*, constr. st. *kun*: "to set, fix, make firm, hold fast, found, establish, appoint, arrange"; *kun libbi* "truth, constancy".

Iftaal, Pret. *uklūn*: "to set, fix, arrange".

*kaianu* "continuous, enduring, imperishable".

*kaian*

*kaiana*

*kaianamma*

} adv. "continuously".

*kīnu*

"firm, sure, established, true". Ideogr. .

Hebr. .

*kīniš*

adv. "truly, legitimately, carefully".

*kītu*

"right, justice".

[*kanū*]

Piel, Pret. *uḳannū*: "to prepare carefully".

*kīnātūtu* "service; servants".

*kanāku*

Pret. *iknuḳ*: "to seal".

*kunukku*

"seal". Ideogr. .

*kanānu*

"to crouch down".

Piel: "to press down"; Perm. *kunnu* "bowed, crouching".

*kanāšu*

Pret. *iknuš*: "to bow down, submit".

Iftaal, Perm. *kitnušu* "subject".

Piel, Pret. *uḳannuš*: "to force into submission".

Shafel, Pret. *uṣakniš*, *uṣikniš*; Part. *muṣaknišu*: "to submit, bring into subjection".

*kanšu*

adj., plur. *kanšuti*: "subject".

*kašū*

"to bind, take captive".

Iftaal, Pret. *iklasi*: "to bind, fetter".

Iftaal, Pret. *uklassa*: "to be bound"; ideogr.  (?).

e. g.  = *uklassa* (?).


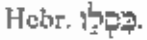














*kašūtu*

"fetter, bonds".

*kašū*

Pret. *iksu*: "to cover, to hide oneself". Hebr. .

Iftaal, Pres. *uklasi*: "to serve as a hiding-place for".

- kisukkiš** adv. "in confinement".
- Kislimu** the month Kislev. Ideogr. . Hebr. .
- kussū** "throne"; *kissu nīmedī* "seat". Ideogr. , . Cf. Hebr. .
- kaspu** constr. st. *kasap*: "silver, money". Ideogr. . Hebr. .
- kusapu** subs. of uncertain meaning.
- kusariḱḱu** "ram (?)"; plur. written *ku-sa-riḱ-ki*.
- kapādu** Pret. *ikpud*: "to plan, think, consider, ponder on".
- kappu** (*i. e. kapu*) "wing". Hebr. .
- kippāti** (plur.) "the ends (of heaven and earth)". Cf. Hebr. .
- kappu** "hand". Hebr. .
- kaparru** "sheep-boy".
- kupru** "bitumen". Ideogr. . Cf. Hebr. .
- kišṣu** "dwelling, hall".
- kāru** "wall". Ideogr. .
- [karū]** "to fetch, bring".  
Isteal, Pret. *ikteri*: "to summon".
- kirōtu** "banquet". Cf. Hebr. .
- kirū** "plantation, garden". Ideogr. .
- karābu** Pret. *ikrub*; Pres. *ikarrub*: "to be propitious, bless, pay homage to".  
Isteal, Pret. *iktarah*: "to be propitious, to pay homage to".
- ikribu** "prayer".
- karāmu** "to cast down, overthrow".
- karmu** "ruin".
- karmiš** adv. "like a ruin".
- karmūtu** "ruin"; for *karmūta šuluku* see *alāku*.
- karmatu** "food, sustenance, support".
- karāzu** "wine". Ideogr. .












- kurunnu* "sesame-wine". Ideogr. 𐎧 𐎠𐎢𐎡𐎣.
- karru* "costly raiment".
- karšu* }  
*karašu* } "belly". Cf. Hebr. שֶׁטֶן.
- karāšu* "destruction".
- kišibbu* "seal".
- kašadu* Pret. *ikšud*; Pres. *ikašad*; Imper. *kušud*: "to reach, come up to, draw near, approach, come; to seize, take, attain to; to conquer, overcome". Ideogr. 𐎧𐎠.
- Piel, Imper. *kušid*: "to attain to, secure".
- Shafel, Pret. *uškšid*: "to cause to attain; to cause to conquer"; with *šātu* "to cause the hand to conquer, to deliver into the hand".
- kišittu* "booty; possession; prisoners".
- kišādu* "neck; bank of a river". Ideogr. 𐎧𐎠𐎡𐎣.
- [*kašāpu*] Pret. *ikšip*; Imper. *kišip*: "to enchant, cast a spell upon". Hebr. קִשָּׁפ.
- kišpu* "enchantment, sorcery". Hebr. קִשָּׁפ.
- kaššapu* "sorcerer". Ideogr. 𐎧𐎠𐎡𐎣 𐎧𐎠𐎡𐎣 𐎧𐎠𐎡𐎣. Hebr. קִשָּׁפ.
- kaššaptu* "sorceress". Ideogr. 𐎧𐎠𐎡𐎣 𐎧𐎠𐎡𐎣 𐎧𐎠𐎡𐎣.
- [*kašāru*] Pret. *ikšir*: "to repair, set up again".
- kašāšu* Pret. *ikšāš*: "to assemble, collect (?)".
- kiššatu* "host, totality, the world". Ideogr. 𐎧𐎠𐎡𐎣, 𐎧, 𐎡𐎣.
- kašūšu* "darling, beloved".
- kišittu* see *kašādu*.
- kištu* plur. *kišātu* "wood, forest".
- kātu* }  
*kāšu* } fem. *kāti, kāsī*; plur. *kānunu, kāsunu*, personal pronoun: "thee, you".
- kāša* }
- kitu* "cloth". Ideogr. 𐎧𐎠 𐎧𐎠, 𐎧𐎠.

- katāmu** Pret. *iktum* : "to cover; to close (the lips); to overwhelm".  
 Piel, Inf. *kuttumu* : "to cover completely".  
**kuttumu** "covered, hidden".  
**kitru** "alliance".  
**katrū** "gift, present".


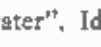




## L

- lā** negative particle : "not". Hebr. לא.  
**[lā'u]** Pres. *li'i* : "to be able".  
**li'ū** fem. constr. st. *li'at* : "strong, mighty, powerful"; *lā li'ū* "impotent, weak, unable". Ideogr. 𐤳𐤀𐤁𐤏 𐤏𐤀𐤁𐤏.  
**lītu** "strength, might; triumph, victory".  
**la'ātu** "full extent(?)".  
**[lā'u]** "to wish".  
**multa'ūtu** "will, pleasure, determination".  
**lū** precative particle; particle of emphasis used with 3 and 1 pers. sing. and plur. Hebr. לו.  
**lū** conj. "or"; *lū . . . lū . . .*, *lū . . . ū . . .*, *lū . . . ū lū . . .* "either . . . or . . .".  
**lū** "wild ox".  
**lītu** "wild cow".  
**[labābu]** Perm. 3 fem. sing. *labbat*, 3 masc. plur. *labbū* : "to be angry, to rage".  
**libbātu** "anger".  
**libbu** "heart; womb, bowels, courage"; *ina libbi*, *libbi*, *libbū* "in, in the midst of"; *ana libbi* "against". Ideogr. 𐤳𐤀𐤁𐤏. Hebr. לב, לבב.  
**liblibbu** "offspring, descendant".  
**lubultu** 𐤳𐤀𐤁𐤏𐤏𐤀 *labāšū*.  
**labānu** "to lay or cast flat".  
**libittu** plur. *libnātī* : "brick". Ideogr. 𐤳𐤀𐤁𐤏𐤏𐤀. Cf. Hebr. לבנה.

- labāru* Pret. *ilbur*, *illir* : "to grow old".  
 Shafel, Pret. *uṣalbir*; Pres. *uṣalbar* : "to cause to become old, to prolong; to grow old".
- labariš* adv. "into old age"; *labariš alāku* "to become old".
- labīru* fem. *labirtu*; plur. masc. *labirūti*, fem. *labirāti* : "old, former"; *ki-ma la-bi-ri-im-ma* "as of old".
- labāšu* Perm. *labiš*, 3 plur. *lab-šu* : "to clothe oneself, be clothed"; *ulāpa labāšu* "to enter into an alliance".  
 Hebr. לָבַשׁ.  
 Isteal, Perm. *liḫuš* : "to be clothed".  
 Shafel, Pret. *uṣalbiš* : "to clothe".
- labāšu* "garment".
- labuštu* }  
*labultu* } "garment".
- nalbašu* "robe, garment".
- labuttu* "ruler, governor".
- libittu* ■ *labānu*.
- liṣu* "hostage".
- lalū* "fulness, abundance"; *la-li-e balāti* "the fulness of life".
- lilātu* "evening". Hebr. לַיְלָה.
- lamū* Pret. *ilmi*, *ilme*; Perm. *lami*, 3 masc. plur. *lamū* : "to surround, catch, besiege".  
 Shafel, Pres. *uṣalmi*; Inf. *ṣulmū* : "to enclose, catch".
- limu* "period; eponymy".
- lim* "thousand".
- limētu* }  
*limītu* } "neighbourhood".
- lamādu* Pret. *ilmad*; Imper. *limad*, *li-mid-da* : "to learn, to perceive"; *lam-du* (Perm. 3 plur.) "trained". Hebr. לָמַד.  
 Piel, Pret. *ulamnid* : "to teach". Hebr. לָמַד.
- limēnu* "to be evil".

- limnu* fem. *limnūti*; plur. masc. *limnūti*, fem. *limnūti* : "evil, wicked, hostile". Ideogr. .
- limniš* adv. "evilly, terribly".
- limuttu* "evil, misfortune". Ideogr. , .
- lumnu* constr. st. *lumun* : "evil, wickedness, evil purpose".
- lumāšu* plur. *lu-ma-ši* : certain stars.
- lasāmu* "to gallop".
- līplīpi* "descendant". Ideogr.   .
- lapātu* Pret. *līput* : "to turn, overturn, destroy". Hebr. .
- Shafel, Pret. *ušalpūt* : "to destroy".
- šalpūtu* "destruction; misfortune".
- laḫū, līḫū* Pret. *līḫi*, *līḫā*; Prec. *līḫi*; Pres. *ilīḫi*, *ilīḫi*; Imper. *līḫi*; Part. *līḫū*, fem. *li-ḫa-at*, *li-kaṭ* : "to take, catch, receive". Ideogr. . Hebr. .
- Itēal, Pret. *ilīḫi* : "to take possession of".
- lišānu* plur. *lišānāti* : "tongue, speech, nation". Ideogr. . Hebr. .
- la'ātu* } see [*lē'u*].
- lītu* }
- littu* see *lā*.

## M

- ma* enclitic particle of emphasis : the forms *ma*, *mā*, *mī* and *mu* also occur.
-  enclitic particle : "and".
- mā* adv. "thus, as follows"; introduces direct speech.
- mā* plur. *mā* : "water". Ideogr. . Cf. Hebr. , , .
- magāru* Pret. *imgur* : "to render obedience to, to gratify"; Part. *māgīru*, plur. *māgīrē* "obedient".
- mīgru* constr. st. *mīgīr* : "darling, favourite".
- magšāru*  *gašāru*.

- ma'adu* | Pret. *im'id*, *im'id*; Pres. *ina'id* : "to be numerous,  
*mēdu* | many, much, to swarm". Cf. Hebr. מְרֹבֵּץ.  
*ma'adu* } fem. *ma'altu*, *mallu*; plur. *ma'adūti*, fem. *ma'adliti* :  
*mādu* } "many, much".  
*ma'adiš* adv. "greatly, exceedingly, much"; *ana ma'adiš* "in  
great numbers".  
*mu'du* plur. *mu'dē* : "abundance".  
*maḏādu* Pret. *imudud*; Pres. *imandad* : "to measure". Hebr. מִדָּד.  
*maḏatu* } see *naḏānu*.  
*maḏattu* }  
*mēhū* "storm, tempest".  
*maḥḏzu* "city, town". Cf. Hebr. מִקְדָּשׁ, מִנְחָה.  
*maḥḥū* fem. *maḥḥūtu* : "prophet, prophetess".  
*maḥḥūtaš* adv. "like one possessed".  
*muḥḥu* *ina muḥḥi*, *ana muḥḥi* : "on, upon; concerning; to,  
towards; against".  
*muḥḥu* "skull".  
*maḥḥāsu* Pret. *imḥaš*; Pres. *imaḥḥaš* : "to smite". Hebr. מַחֵךְ.  
Isteal, Pret. *imdaḥiṣ*, *imdaḥiṣ* : "to fight"; Part.  
plur. *mundaḥḥiṣē*, *mundaḥḥē* "warriors"; Inf. *mūḥḥuṣu*  
employed as subs. "battle, attack".  
*maḥāru* Pret. *imḥur*; Imper. *muḥur* : "to correspond to,  
rival; to oppose, fight; to go or come before;  
to pray to; to take from; to receive favourably;  
to be first, to have preeminence"; Part. *māhiru*  
"opponent, rival"; *lā maḥār* (Inf.), *la maḥra*, *lā*  
*maḥri* "invincible".  
Isteal, Perm. *niḥḥur* : "to correspond to, to lie over  
against".  
Piel, Pret. *umaḥḥir*, *umaḥir*; Prec. *ūmaḥḥir* : "to come  
before; to bring before, offer"; Inf. *muḥḥuru*  
employed as subs. "offering", e. g. *muḥ-ḥu-ru u-*  
*ma-ḥir* "I offered an offering (libation)".




Shafel, Pret. *uṣamḥir* : "to seek out, visit, punish".

Ishtafal, Pret. *uštamḥir* : "to set, place".

Nifal, Pres. *immaḥar* : "to be equalled".

**maḥḥariš** "against; in greater degree than, surpassing".

**maḥru** constr. st. *maḥar* : "front"; *maḥri*, *maḥar*, *ana maḥri*, *ina maḥri* "in front of, before, against"; *adi maḥri* "into the presence of"; *alik maḥri* "predecessor"; *šarru šu-ul maḥ-ri*, *šar ma-ḥar* "a former king".  
Ideogr. .

**maḥrū** fem. *maḥrūtu*; plur. masc. *maḥrūti*, *maḥrūtu* : "first, former".




**miḥru** "battle, storm".

**miḥirtu** "front"; constr. st. *miḥirit*, *miḥirat* employed as prep. "before, over against".

**muḥru** constr. st. *muḥur* : "homage".







**miṭḥariš** adv. "together".

**tamḥaru** "battle".

**miṭṭu** "club (?)". Ideogr.   .

**mekū** word of uncertain meaning.

**maksu** "bond, fetter".

**makkūru** "property, possessions". Ideogr.        Cf. Hebr. מִקְדָּר.

**namkuru** }  
**nakkuru** } "property".

**malū** Pret. *imlī* : "to fill; to be full, to be full of, to be fulfilled". Hebr. מָלָא.

Iftaal, Pret. *imtalī* : "to be filled with".

Piel, Prêt. and Pres. *umallī*, *u-mal-lu-u*, *u-ma-al-la-a* : "to fill up"; with *ḥātu* "to fill the hands with, deliver into the hands of, invest with".

Iftaal, Pret. *um-ta-al-la* : "to fill with".

Piel-Shafel, Pret. *uṣmalū* : "to fill".

- malū* constr. st. *mal*: "fulness"; *mal*, *mala*, *mala* ša "as many as, as much as". Hebr. מלא.
- malū* fem. *malitu*: "full". Hebr. מלא.
- milu* "flood, stream".
- malahu* "sailor". Ideogr. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠. Hebr. מלח.
- malāku* Pret. *imlik*: "to counsel, take counsel"; *malāku milku* "to come to a decision", e. g. *mi-lik-ku mi-ku* (Perm.) "he came to a decision". Cf. Hebr. מליך.
- Isteal, Pret. *imtalik*: "to take counsel with oneself"; with negative "not to take counsel with oneself, to be ill-advised".
- maliku* } constr. st. *malik*: "prince; arbiter, counsellor".
- malku* } Hebr. מלך.
- malikūtu* "rule, empire; position of counsellor".
- malkūtu* "lordship, dominion".
- milku* constr. st. *milik*: "counsel".
- malāku* see *alāku*.
- millu* "troop, gang (?)".
- melammu* plur. *melammi*: "brightness, splendour, majesty".
- malmališ* adv. "into two parts, asunder".
- mulmulu* "dart, spear, javelin".
- malāsu* Pret. *imlus*: "to pluck out".
- multa'utu* see [*lě'u*].
- mama* see *manma*.
- mima* } see *minma*.
- mimma* }
- mimmū* see *minmā*.
- māmma* see *manman*.
- mummu* "uproar, confusion".
- mamiṭu* see *amū*.
- manū* Pret. *imnu*; Pres. *imannu*, *imani*: "to count, reckon,

allot; to recite (an incantation)"; *ana lā manī* (Inf.) "without number". Hebr. מְנָה.

*mēnu* "number".

*minūtu* plur. *mināti*: "number; space, period".

*manū* "maneh"; generally written  $\text{E} \mid \text{—} \mid$ . Hebr. מָנָה.

*minū* gen. *minē*, *minī*; acc. *minū*, interrogative pronoun: "what?".

*mandattu* see *nadānu*.

*manzazu* } see *nazāzu*.  
*manzaltu* }

*manāhtu* see *nāhu*.

*manāma* indefinite pronoun: "anyone"; with negative "no one".

*manma* } indefinite pronoun: "anyone, any".  
*mama* }

*minma* } indefinite pronoun: "anything, everything, what-  
*mimma* } ever"; *minma šumūtu* "everything that bears a  
*mima* } name, i. e. that exists; everything, various ob-  
 jects, of every kind".

*minmū* } indefinite pronoun: "anything, whatever, all of";  
*mimmū* } also "something of, a little of", e. g. *mimmū šēri*  
 "early dawn".

*manman* } indefinite pronoun: "anyone"; with negative "no  
*mamman* } one".

*mannu* interrogative pronoun: "who? whom?".

*minūtu* see *manū*.

*mišū* Pret. *imši*: "to wash".

Piel, Prec. *lišissi*: "to wash clean, purify".

[*masāku*] Šafel, Pres. *ušamsak*: "to withhold, keep back, conceal".

Ishtafal, Pres. *uštamsak*: "to be kept back, hindered".

*musarū* } "inscription".  
*mušarū* }

- [*māšu*] Perm. *miš* : "to be little, to be less (?)".
- mašū* Perm. *maši* : "to be wide ; to be enough, sufficient".
- [*mašāru*] Piel, Pret. *umaššir* : "to divide".
- [*mašāru*] Nifal, Pret. *immašir* : "to be banded together (?)".
- mišru* constr. st. *mišir* ; plur. *mišrātu*, *mišrēti* : "boundary ; section ; territory".
- maššaru* }  
*maššartu* } see *našāru*.  
*mašartu* }
- maḫātu* Pret. *imḫul* : "to fall, fall upon".  
 Ifteal, Pret. *imtaḫul* : "to fall".  
 Shafel, Pret. *uḫamḫil*, *uḫimḫil* ; Part. *muḫamḫitu* : "to overthrow" ; Inf. *ḫimḫatu* (ideogr. 𐎲𐎶) employed as subs. "conquest".
- maḫittu* "ruins".
- miḫtu* constr. st. *miḫil* : "chasm, abyss".
- māru* "to send".  
 Piel, Pret. *uma'ir* ; Pres. *uma'ar*, *umār* : "to send ; to rule ; to command, to commission" ; Inf. *mu'uru* employed as subs. "rule, lordship". Ideogr. 𐎶𐎵.  
 Ifteal, Pret. *umta'ir* : "to command, enjoin upon".
- tamartu* "present, gift".
- māru* plur. *mārē* : "son" ; *mār mārē* "grandson" ; *mārē alē* "townsfolk". Ideogr. 𐎶𐎶, 𐎶𐎶 𐎶𐎶.
- mārtu* constr. st. *mārat* ; plur. *mārāti* : "daughter". Ideogr. 𐎶𐎶 𐎶.
- mārūtu* "sonship". Ideogr. 𐎶𐎶 𐎶𐎶, 𐎶𐎶.
- mār-šipri* "messenger, envoy" ; written 𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶𐎶.
- mērūtu* see *erēšu*.
- mirānu* "power (?)".
- marāšu* Pret. *umraš* : "to be steep, difficult ; to be strong".
- maršu* masc. plur. *maršūti* : "steep ; difficult, grievous".

- marāṣu** Perm. *marīṣ*: "to be sick".  
 Ifteal, Pres. *imlaraṣ*: "to be or fall sick".  
 Shafel: "to make sick"; Perm. *šumruṣ* "sick, afflicted".
- marṣu** "sick, woeful, afflicted".
- marṣiṣ** adv. "afflicted, in tribulation".
- marāru** "to be bitter". Hebr. מָרַר.  
 Shafel, Pret. *uṣamrīr*: "to make bitter, to cause to rage (of weapons)".
- martu** "gall". Cf. Hebr. מָרָה, מָרָה.
- namurratu** constr. st. *namurrat*: "anger, rage".
- mu'irruṭu** see 'āru.
- marṣu** fem. *maruṣtu*: "evil"; the fem. *maruṣtu* is also employed as subs. "sorrow".
- mēriṣtu** see erēṣu.
- martu** see marāru.
- maṣū** Pret. *imāṣi*: "to forget".  
 Nifal, Pret. *immaṣi*: "to be forgotten".
- māṣu** "night".
- muṣītu** plur. *muṣāti*: "night".
- mūṣābu** see aṣābu.
- maṣādu** "to overcome".  
 Ifteal, *um-daṣ-ṣad*: meaning uncertain.
- maṣdū** word of uncertain meaning.
- maṣāḅu** Pret. *imṣuḅ*: "to measure".
- maṣku** constr. st. *maṣak*: "skin, hide". Ideogr. מַשְׁכָּה.
- maṣālu** "to be like". Cf. Hebr. מִשְׁלָּה.
- Piel, Pret. *umaṣkil*: "to make like, to imitate".  
 Shafel, Inf. *šumṣulu*: "to make like, to divide into equal parts".
- miṣlu** constr. st. *miṣil*: "half".
- tamṣīlu** "likeness, image".
- maṣīlu** constr. st. *maṣal*: "whole".

|                   |  |
|-------------------|--|
| [ <i>mašāru</i> ] | Piel, Pret. <i>umaššir</i> ; Prec. <i>himašir</i> ; Pres. <i>umaššar</i> ; Imper. <i>muššir</i> : "to leave, forsake, abandon; to loose, to let go free; to permit, allow; to cease".<br>Iftaal, Pret. <i>undaššir</i> : "to let loose". |
| <i>mēšaru</i> }   | see [ <i>ešēru</i> ].  |
| <i>mīšaru</i> }   |  |
| <i>mušarū</i>     | see <i>musarū</i> .  |
| <i>mušītu</i>     | see <i>mūšu</i> .  |
| <i>mafi</i>       | "when?"; <i>adī mafi</i> "how long? when?". Hebr. מָה.   |
| <i>matīma</i>     | "whenever"; <i>ana matīma</i> "for ever, always".  |
| <i>māfu</i>       | plur. <i>mātāti</i> : "land". Ideogr. 𐎠, 𐎠𐎠𐎠.  |
| <i>māfu</i>       | Pret. <i>imūt</i> ; Pres. <i>imāt</i> : "to die". Hebr. מָו.   |
|                   | Isteal, Pres. <i>imīt</i> : "to die".  |
| <i>mītu</i>       | plur. <i>mītūti</i> , <i>mī-tu-ta-an</i> : "dead".   |
| <i>mūtu</i>       | "death".   |
| <i>mutu</i>       | "man, husband". Cf. Hebr. מָו.   |
| <i>miṭhariš</i>   | see <i>maḥāru</i> .  |
| <i>mīlūtū</i>     | "might, power".  |
| <i>matīma</i>     | see <i>mafi</i> .  |
| <i>matku</i>      | "sweet drink, mead". Cf. Hebr. מֶתֶק.  |
| <i>mētiḳu</i>     | see <i>eṭēku</i> .   |
| <i>muttu</i>      | "front".   |
| <i>muttiš</i>     | "before".  |
| <i>muttatu</i>    | "countenance, face".   |

## N

|                 |  |
|-----------------|--|
| <i>ni</i>       | enclitic particle, appended to verbs especially in relative sentences.   |
| [ <i>nē'u</i> ] | Pret. <i>inē</i> : "to stop, restrain, hinder". Hebr. נָע.   |
| <i>nītu</i>     | "enclosure".   |
| <i>nabū</i>     | Pret. <i>ibbi</i> ; Pres. <i>inambi</i> ; Imper. <i>ibi</i> ; Perm. <i>nabi</i> : "to call, name; to command; to appoint, proclaim"; |

*suma nabū* "to be named, bear ■ name, exist".

Cf. Hebr. נָבַא.

Isteal, Pret. *istabi* : "to name, call by name".

Piel, Pret. *unamibi*, *unamba* : "to cry aloud, lament".

*nibu* "number".

*nibittu* constr. st. *nibit* : "name; chosen one, elect"; *nibit kumi* "mention of the name, name".

*nibhu* "enclosure(?)".

*nabālu* Pret. *ibbui*, *ibul* : "to destroy".

Isteal, Pret. and Pres. *istabat* : "to destroy; to steal(?)".

*nuballu* "talon, claw (of an eagle)".

*nablu* "flame".

*nabnītu* see *banū*.

*nībartu* }  
*nībirtu* } see *ebēru*.

*nibittu* see *nabū*.

*nagū* plur. *nagē* : "region, district, land".

*nagbu* constr. st. *nagab* : "the whole".

*nagāgu* Pres. *inagag* : "to cry, to bellow".




*nādu* Prec. 3 plur. *ū-na-du*; Pres. *inn'ad*, *i-na-du* : "to exalt, praise".

Isteal, Pret. *illa'id* : "to exalt, glorify; to exalt oneself"; Part. *mulia'idu* "arrogant".

*nā'idu* }  
*nādu* } "exalted". Ideogr.   .

*tanattu* plur. *tanādātu* : "glory, honour".

*tanittu* "glory, honour".

*nadu* Pret. *iddi*; Pres. *inadi*; Imper. *idi*; Perm. *nadi* : "to throw, cast, cast down; to lay (a foundation), to set or place (a dwelling), to found (a shrine); to dispense (commands); to raise (a cry), to recite a spell or incantation (ideogr.   ).

Isteal, Pret. *ittadi* : "to lay, bring upon".

Istaneal, Pret. *iltanami* : "to utter (a spell)".

Nisāl, Pret. *imadi* : "to be cast".

*nadānu*

Pret. *iddin*; Pres. *inaddin*, *inamdin*, *iddan* : "to give, deliver, grant, allow; to sell; to make, create"; *nadān* (Inf.) *šalti* "yearly gift". Ideogr.

𐎠𐎣. Cf. Hebr. נָדָן.

Isteal, Pret. *iltadin* : "to hand over".

"gift".

*nudunnū*

*mandattu*

*madattu*

*madatu*

"tax, tribute".

*nadru*

plur. masc. *nadrūti* : "fierce".

*nazāzu*

Pret. *izis*; Pres. *izaz*; Imper. *iziz* : "to stand, stand up, take one's stand". Ideogr. 𐎠𐎵.

Isteal, Pret. *iltasis* : "to stand, take one's stand".

Shafel, Pret. *uāsiz*, *uššiz*, *ušiz* : "to set, set up, fix, establish".

*manzazu*

"place, station, resting-place"; *man-za-az bāb e-kur* "that stood before the gate of the temple".

*manzaltu*

(i. e. *manzaztu*) : "place, position".

*šezuzu*

masc. plur. *šezuzūti* : "erect, reared on end".

*nāhu*

Pret. *inūh* : "to rest; to be appeased". Hebr. נָח.

Piel, Pret. *unīh*; Prec. *linīh*; Inf. *nūhhu* : "to bring to rest, compose, pacify; to overpower, conquer".

*nīhu*

fem. *nīhtu* : "quiet, peaceful".

*nīhtu*

"rest".

*manāhtu*

"couch".

*niḫṣu*

Pret. *iḫḫis*; Pres. *inaḫḫis*, *inamḫis* : "to subside; to go, depart".

Isteal, Pret. *itlēhis* : "to retreat".




















*nuḫṣu*







"abundance".





- naṣālu** Pret. *iṣṭul*; Pres. *inaṣal*, *inaṣṣal*: "to look, behold, gaze, look up, glance".  
Isteal, Pres. and Pret. *iṣṭaṣal*: "to look upon, see".  
Istaneal, Pres. *iṣṭanaṣal*: "to gaze".
- niṣṭlu** constr. st. *niṣṭil*: "look, sight".
- nakkuru** see *makkūru*.
- nikiṣṭu** plur. *nikiṣṭi*: "cunning; cunning plan, device". Cf. Hebr. נִכְלָה.
- [**nakāmu**] "to heap up".  
Piel; "to heap up, hoard"; Perm. *nukkumu* "stored, heaped up".
- nakmu** "heaped up, hoarded".
- nakamtu** plur. *nakamāti*: "treasure"; *hīt nakamti*, plur. *hīt nakamāti*, "treasure-house".
- nakāsu** Pret. *ikkis*: "to cut off, to cut down".  
Piel, Pret. *unakkis*; Imper. *nukkiṣ*: "to cut off, tear off".
- niksu** constr. st. *nikis*: "cutting off; breach".
- nakāru** "to be altered; to be hostile". Cf. Hebr. נָקַר, נִקְרָה, נִקְרָה.  
Istaneal, Pres. *iṣṭanakar*: "to be hostile".  
Piel, Pret. *unakkir*; Pres. *unakkur*: "to alter, change (trans.)".  
Istaal, Pres. *uttakkur*: "to be altered".
- nakaru** "hostile; foe".
- nakiru** plur. *nakirē*: "enemy, foe". Ideogr. 𐎧, 𐎧𐎫𐎧 𐎧.
- nakru** fern. *nakirtu*: "hostile"; as subs. "enemy". Ideogr. 𐎧, 𐎧𐎫𐎧 𐎧.
- nakriš** adv. "as a foe, with hostile intent".
- nukurtu** "hostility". Ideogr. 𐎧 𐎧.
- [**nālu**] Perm. *nīl*: "to lie, lie down". Cf. Hebr. נָחַל, נָחַל.
- naibašu** see *labāšu*.
- [**namū**] Piel, Pret. *unammi*: "to destroy".




|                  |  |
|------------------|--|
| <i>nīmedu</i>    | see <i>omēdu</i> .   |
| <i>namkuru</i>   | ■ <i>makūru</i> .  |
| <i>nīmeku</i>    | ■ <i>emēku</i> .   |
| <i>namāru</i>    | Pret. <i>immir</i> : "to shine, be bright".<br>Piel, Pret. <i>unammir</i> ; Pres. <i>unammā</i> ; Imper. <i>nun-</i><br><i>mīr</i> : "to make bright, to give light to". |
| <i>namru</i>     | fem. <i>namirtu</i> : "bright".  |
| <i>namirtu</i>   | "brightness, light".   |
| <i>namrirtu</i>  | "brightness".  |
| <i>nammaššū</i>  | "beast".   |
| <i>nīni</i> }    | see <i>anīnu</i> .   |
| <i>nīnu</i> }    |  |
| <i>nīnu</i>      | "fish". Ideogr. 𐎠𐎫.  |
| <i>nūn-amēlu</i> | "fish-man". Ideogr. 𐎠𐎫 𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡.   |
| <i>nindabū</i>   | "offering, free-will offering". Ideogr. 𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡.<br>Cf. Hebr. נדב.  |
| <i>nannaru</i>   | "light".   |
| <i>nistū</i>     | Pret. <i>isr</i> : "to retreat, recede from". Hebr. נסו.   |
| <i>nisiggu</i>   | "spoil from hunting (?)".  |
| <i>nasāhu</i>    | Pret. <i>īsuḥ</i> ; Pres. <i>inassah</i> : "to tear away or out,<br>to carry off, remove". Hebr. נסו.  |
| <i>nasāku</i>    | Pret. <i>īsuḥ</i> : "to set in position, to grasp (a weapon)".   |
| <i>nismatu</i>   | "will, purpose".   |
| <i>nasāku</i>    | "to glorify, extol".   |
| <i>nasḫu</i>     | "lordly, magnificent".   |
| <i>nisiḫtu</i>   | "splendour, costliness"; <i>nisiḫti</i> , <i>abnē nisiḫti</i> , <i>nisiḫti</i><br><i>abnē</i> "precious stones".   |
| <i>napāhu</i>    | Pret. <i>ippuḥ</i> : "to flame or shine forth"; ideogr.<br>𐎠𐎡, e. g. <i>napaha(ha)</i> <i>ūn</i> <i>Šamī(ḫi)</i> "sun-rise, the<br>east". Cf. Hebr. נפח.                 |
| <i>napharu</i>   | see <i>paḫāru</i> .  |
| <i>napāšu</i>    | "to breathe, breathe freely". Cf. Hebr. נפח.   |
|                  | Piel, Inf. <i>nuppušu</i> : "to let breathe, to give ■ to".  |

- naplštu** with pron. suffixes *napšut*; plur. *napšūti*: "life; living creature, person". Ideogr. . Hebr. .
- nappašu** "air-hole, window".
- naptanu** see *patānu*.
- našu** constr. st. *naš*: "portion of ■ eagle's wing, wing-feathers".
- [naššū]** "to sink (?)".  
Shafel, Pret. *ušamšil*: "to cause to sink".  
Ishtafal, Pret. *uštamšil*: "to cause to sink".
- našmadu** see *šamšūdu*.
- naššaru** Pret. *iššur*; Imper. *ušur*: "to watch, keep, protect". Ideogr. . Hebr. .  
Išteal, Pret. *uštašor*; with *maššartu* as object: "to keep a watch".
- niširtu** "watching, guarding; store, treasure"; *bīl niširti* "treasure-house"; *emšī niširti* "hidden word, secret".
- maššaru** "watchman".
- maššartu**  
**mašartu** } "watch". Ideogr.      .
- nāku** Pret. *inūk*: "to lament, wail".
- nakū** Pret. *išši*: "to pour out (a libation), to offer (an offering)". Ideogr. . Cf. Hebr. .  
Išteal, Pret. *uštaši*: "to offer".
- niķū** plur. *niķē*: "libation; offering, sacrifice"; *bēl niķē* "sacrificer". Ideogr. , sometimes written with determ. .
- nāḱ-mē** "irrigator". Ideogr.   .
- nakbu** "depth". Cf. Hebr. .
- nakēru** Pret. *iḱur*, *iḱur*; Imper. *uḱur*: "to destroy, pull down". Cf. Hebr. .

- nāru** plur. *nārāti* : "stream, river". Ideogr. . Hebr. .
- nāru** } Pret. *inār*, *inīr*; Imper. *nīr* : "to slay, destroy, van-  
**nēru** } quish".
- nīru** "destroyer".
- narū** "inscribed tablet of stone".
- nīru** "yoke". Ideogr. .
- nūru** "light".
- narābu** Piel, Part. *nu-nīr-bu* "destroyer".
- nurbu** constr. st. *nurub* : "fragment, piece".
- narbū** } see *rabū*.  
**nirbu** }
- nīribu** see *erēbu*.
- narkabtu** see *rakābu*.
- narāmu** } see *rāmu*.  
**narāmtu** }
- nīraru** "helper"; occurs in a number of proper names,  
 = g. *Ramnān-nīrari*.
- nīāši** } personal pronoun : "us".  
**nīāti** }
- nāšu** Pret. *ināš* : "to totter, be in ruins; to slip".
- našū** Pret. *išši*; Imper. *iši*; Part. *nāšū*, constr. st. *nāš*; Perm.  
*naši* : "to raise, bear up; to bear, carry, bring;  
 to carry off, capture"; with *lamḥaru* "to make  
 ready for battle". Hebr. .
- īšteal**, Pret. *ištaši* : "to raise, bring; to raise, cast  
 (the eyes)".
- nīšu** "raising, invocation"; *nīš ḥāu* "raising of the hand,  
 invocation, prayer".
- nīšittu** constr. st. *nīšit* : "darling".
- nēšu** "lion". Ideogr. .
- nīšu** "people"; plur. *nīši* : "peoples; men, mankind".  
 Ideogr. .

- našāku** "to bite". Hebr. נָשַׁךְ.  
 Piel, Pres. *unaššak* : "to bite, tear".
- našāku** Pret. *našik* : "to kiss". Hebr. נָשַׁק.  
 Piel, Pret. *unaššik* : "to kiss".  
 Nifal, Pret. 3 plur. *in-niš-ku* : "to press on, jostle one another (?)".
- našru** "eagle". Ideogr.  - . Hebr. נָשַׁר.  
 see *našū*.
- nišiti** see *nišši*.
- natū** "to strike".  
 Piel, Pret. *unatti* : "to smash, shatter".
- nītu** see *nē'u*.
- natāku** Isteal, Pret. *ittalak*; Prec. *ittatuk* : "to dissolve, melt, disappear". Cf. Hebr. נָתַן.
















## S

- siba** }  
**sibi** } fem. *sibittu* : "seven". Ideogr.  . Hebr. שִׁבְעָ.
- sibū** "seventh". Ideogr. .
- sabāsu** see *šabāsu*.
- sagū** "to starve, be in want".
- sādu** Pret. *isād* : "to destroy".
- sadāru** Perm. *sadīr* : "to set oneself in battle array; to carry on (a rebellion)".
- sidru** "line of battle". Cf. Hebr. סִדְרָה.
- [**saḥū**] Perm. *siḥi*, 3 fem. sing. *si-ḥa-ti* : "to disappear, cease; to revolt".  
 Piel, Pret. *usaḥḥi* : "to destroy, blot out, overthrow".
- siḥu** "revolt, rebellion".
- saḥālu** Pret. *isḥul* : "to pierce".
- saḥmaštu** "rebellion".
- saḥāpu** Pret. *isḥup* : "to overwhelm". Hebr. שָׁחַף.















- saḥḥūru** Pret. *isḥur* : "to turn, turn towards; to surround, harass, infest". Cf. Hebr. סָחַר.
- Ifteal, Pret. *issahur*, *issahra*; Pres. *i-saḥ-hu-ra* : "to return".
- Piel, Pret. *usaḥḥir*; Imper. *suḥḥir*; Perm. *suḥḥur*; Inf. *suḥḥuru* : "to turn, to turn towards".
- Ishtafal, Pret. *uštashir*, *uštāḥḥir* : "to cause to surround, to surround with".
- Nifal, Inf. *naḥḥuru* : "to be turned, to turn oneself (from anger)".
- Ittanafal, Pres. *ittanashar* : "to turn oneself towards".
- siḥru** constr. st. *siḥir* : a precious stone.
- siḥirtu** "enclosing wall; neighbourhood; full extent, whole";  
ana *siḥirtiḥu* "in its full extent".
- sukkallu** "minister, servant". Ideogr. 𐎶𐎶𐎶𐎶.
- sikkūru** "bolt". Ideogr. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. Cf. Hebr. סָקַר.
- sakāpu** Pret. *iskip*; Pres. *isakip* : "to cast down, overthrow; to cast oneself down, to rest".
- [*salū*] Pret. *is-lu-u* : "to cast off (a yoke)". Cf. Hebr. סָקַף.
- [*salū*] Piel, Pret. *usalli*; Pres. *u-sal-la*, *u-sal-lu*; Inf. *sullū* : "to pray".
- taslītu** }  
**teslītu** } "prayer, supplication".
- salāmu** Pret. *islim*; Imper. *silim* : "to deal favourably with, be gracious".
- salīmu** "mercy; alliance, confederacy".
- salimiš** "favourably, mercifully".
- salmu** subs. of uncertain meaning, occurring in phrase  
a-ḥar sa-al-me.
- suluppu** "date". Ideogr. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.
- salatu** "household".
- summatu** plur. *summāti* : "dove". Ideogr. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.















- simtu* see *asāmu*.
- sinuntu* "swallow". Ideogr. 𐎶𐎵𐎶𐎵.
- sinniš* } "female, wife". Ideogr. 𐎶𐎵.
- sinništu* }
- sanāku* Pret. *isnik* : "to oppress; to hold fast".
- sunku* "want, hunger".
- sisu* plur. *sist* : "horse". Ideogr. 𐎶𐎵𐎶𐎵𐎶𐎵. Cf. Hebr. סוס.
- sipū* "to pray".
- sapāhu* "to loose, scatter, bring to naught"; Perm. *sapih* "loosened".
- Piel, Pret. *usappih*; Part. *musappih*, *mu-si-pi-ih* : "to scatter, break up, shatter". Cf. Hebr. פפר.
- Nifal, Pret. *isapih* : "to be scattered".
- sapānu* Pret. *ispuu*; Pres. *isapan* : "to cover, overwhelm, cast down, overcome, subdue". Cf. Hebr. פפר.
- sippu* plur. *sippē* : "threshold".
- saparu* "net".
- sapariš* "in a net".
- saḫāru* Pret. *ihur*, *iḫur* : "to speak, to command".
- Ittafal, Pret. *illaḫar* : "to speak".
- sikru* } constr. st *sikir*, *sehar* : "word, command".
- seḫru* }
- surḫīnu* "drink-offering, libation".
- sarāru* "to oppose, resist". Hebr. סרר.
- sērāš* } "sweet drink, mead".
- šīris* }
- siššu* "sixth". Ideogr. 𐎶𐎵. Hebr. שישי.
- sītu* } masc. plur. *sittūti* : "the others, the rest".
- sittu* }
- sattukku* "regular offering". Ideogr. 𐎶𐎵𐎶𐎵𐎶𐎵.

## P

- pū* "mouth; word, command". Ideogr. . Hebr. .
- pagru* constr. st. *pagar*: "body, corpse". Hebr. .
- padū* Part. *pādū*: "to loose, to free"; *lā padū* "unsparing, without mercy". Hebr. .
- pidū* "purchase-money".
- padanu* "way, path".
- puzru* constr. st. *puzur*; plur. *puzrāli*: "secret, concealment".
- piḥū* Pret. *ipḥi*; Imper. *piḥi*: "to close, shut".  
Isteal, Pret. *ipieḥi*: "to shut".
- piḥū* "to steer"; Part. *pāḥū* "steersman, pilot".
- paḥātu* { "district, province, territory"; *bil paḥāti* "governor".  
Ideogr. .
- piḥātu* { "governor". Ideogr. . Cf. Hebr. .
- piḥātu* "district, province". Ideogr. .
- paḥāru* "to collect (intrans)".  
Isteal, Pret. *ipiaḥar*: "to collect (intrans)".  
Piel, Pret. *upaḥḥar*, *u-pi-ḥi-ir*: "to collect (trans.); to strengthen". Ideogr. .
- puḥru* constr. st. *puḥur*: "whole; assemblage; might, strength, support; host, forces". Ideogr. .
- puhuru* f. *puḥurtu*: "united".
- napḥaru* "entirety, the whole". Ideogr. .
- pāṣu* "boundary, border, limit; all"; *pāṣ gimri* "entirety, the whole, the entire extent". Ideogr. .
- paṣāru* Pret. *ipṣar*; Pres. *ipaṣṣar*: "to tear away, remove".  
Hebr. .
- paṣru* Nifal, Pret. *ippaṣir*: "to be torn away".
- paṣru* constr. st. *paṣar*: "dagger". Ideogr. .
- pakū* "misery (?)".
- palū* "reign, year of reign; symbol of royalty, ring (?)".  
Ideogr. .



- [*pēlu*] Piel-Shafel, Pret. *uṣpēl*: "to conquer, overcome".  
Ideogr. .
- pālu* "stone, stone-block".
- palāḥu* Pret. *īplāḥ*: "to fear, be afraid; to reverence".  
Itteal, Pret. *īptalāḥ*: "to fear".
- palḥiṣ* adv. "with fear".
- pulḥu* "fear".
- puluḥtu* constr. st. *pulḥat*; plur. *pulḥāti*: "fear, terror".
- [*paiku*] "to be wide".  
Shafel, Pret. *uṣ-pal-ki*: "to open wide".
- palkū* masc. plur. *palkūti*: "wide; fat".
- pallukku* "circuit, boundary". Cf. Hebr. .
- [*palāsu*] Nifal, Pret. *ippaliṣ*; Pres. *ippalas*; Imper. *naphiṣ*; Inf. *naphlusu*: "to look upon, behold; to look upon in pity".  
Ittefal, Inf. *itaphlusu* "to gaze upon".
- pilšu* "mine (in siege-operations)".
- [*paltu*] Nifal, Pret. *ippalli*, 3 plur. *ip-pal-tu-u*: "to be defeated".
- pānu* constr. st. *pān*: "face, countenance, front"; *pān*, *ina pān*, *ana pān* "before"; *ina pāna* "formerly"; *ṣar pa-ni* "a former king"; *lapān* (Hebr. Ideogr. . Hebr. .
- panānu* adv. "formerly"; *i-na pa-na-a-nu-um-ma* "formerly".
- paḥādu* Pret. *ipḥid*; Imper. *piḥid*: "to inspect; to control; to entrust or commend to (for safe-keeping)".  
Hebr. .
- Itteal, Pret. *ipteḥid*: "to appoint".
- [*paḥālu*] Piel: "to make mighty"; Perm. *puḥḥul* "mighty".
- parū* plur. *parē*: "mule". Ideogr.     .
-   .
- [*paru*] Imper. *puru*: "to cut off".
- Piel, Pret. *uṣparri*: "to cut off, sever".

- pir'u* "offspring, descendant". Ideogr. .
- pīru* plur. *pīrāni*, *pīrāti* : "elephant". Ideogr.  .
- [*pardū*] Shafel, Part. *muš-par-du* : "to make bright".
- parzillu* "iron". Ideogr.  . Hebr. .
- [*parāku*] Shafel, Pret. *ušaprik*, with *ina pāu* : "to bring upon with violence, cause to happen to; to display force towards".
- parku* "bolt (of a door)".
- [*parkū*] Nifal, Pret. *ipparku*; Inf. *naparkū* : "to cease; to disappear, depart".
- Ittafal, Pret. *illaparka* : "to disappear".
- parakku* plur. *parakkē*, *parakkāni* : "shrine, room, chamber".
- Ideogr. .
- parāsu* Pret. *iprus* : "to divide; to determine, decide". Ideogr. . Cf. Hebr. .
- Nifal, Pret. *ipparis*; Pres. *ipparas* : "to be decided; to stop, cease".
- purussū* "decision". Ideogr.  .
- piristu* "decision".
- paršu* constr. st. *paraš* : "command, statute, ordinance".
- Ideogr.  .
- [*parāru*] Piel, Pret. *uparrir*; Part. *muṣparriru* : "to break in pieces, shatter". Cf. Hebr. .
- Iftaal, Pret. *uṭparrir* : "to be broken, to be shattered".
- [*parāšu*] Nifal, Pret. *ippariš*; Part. *muṣparišu* : "to fly, to fly along".
- Ittafal, Part. *muttaprišu* : "to fly".
- [*paršadu*] Nifal, Pret. *ipparšid*; Inf. *naparšidu* : "to fly, to escape, to disappear"; *ina ḫālē naparšidu* "to disappear".
- pašāḫu* Pret. *ipšaḥ* : "to be appeased, to be satisfied".
- Shafel, Pret. *ušapšiḥ* : "to appease, to satisfy".
- pašāṭu* Pret. *ipšiṭ*; Pres. *ipašiṭ* : "to blot out, deface, destroy".

[pašāku] "to be strong; to be grievous".

šapšaku "tribulation, affliction".

šupšuku "troubled, afflicted".

pašāru Pret. *ipšur* : "to loosen; to subdue (wrath)".

Piel, Prec. *lipaššir* : "to loosen, dissolve".

Nifal, Prec. *lippašir* : "to be loosened, ■ be laid open".

pašāšu Pret. *ipšaš* : "to anoint".

Nifal, Pres. *ip-pa-aš-ši* : "to be anointed".

paššišūtu "anointing with oil, trade of anointing".

paššūru "dish". Ideogr. 𐎶 𐎶𐎶𐎶𐎶𐎶𐎶.

pitu Pret. *ipti*, *iptā*; Pres. *ipatti*, *ipeti*, *ipitti*; Imper. *pili*, *pilā*; Part. *pīlū* : "to open; to declare, divulge, reveal to". Hebr. פתח.

pētū "opener (of a gate), porter". Ideogr. 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶.

pūtu "face, front".

patānu "to eat".

neptanu "feast".

pitpānu "bow"; sometimes written with determ. 𐎶.

patāku Pret. *iptiḥ* : "to make, create; ■ make or mix (wine)".

pitḥu constr. st. *pīlḥ* : "structure".

pattu plur. *pat-tu-te* : word of uncertain meaning.



šābu plur. *šābē* : "warrior"; in plur. "people, mankind"; *šābē ḥašši* "archers"; *šābē ḥāḥāki* "warriors". Ideogr. 𐎶𐎶, 𐎶𐎶𐎶𐎶 𐎶𐎶. Cf. Hebr. מלך.

[šabū] Piel, Imper. *šubbi* : "to look at, behold".

šabāru Shafel, Pret. *ušaḥbir* : "to inform, to acquaint with".

šabātu Pret. *išbat*; Pres. *išabat*, *išabbat*; Imper. *šabat*; Part. *šābū* : "to hold, grasp, hold fast, take, capture; to undertake (work); to exorcise"; *ḥarrāna šabātu*

"to take the road, set out"; with *šadū* as object  
 "to take to the mountains"; *ina ḫātā šabūt* (Perm.)  
 "taken in the hands", i. e. "in captivity"; *ša-būt*  
*ar-ku-ti* "that was behind".

Ištaal, Pret. *iššabat*; Inf. *išbūt* (for *šibūt*): "to take;  
 to begin"; with *ḥarrānu* as object "to set out".

Piel, Pret. *uṣabbūt*: "to take, capture".

Šafel, Pret. *uṣaḫbūt*: "to cause to take (a road),  
 to despatch; to cause to take (a habitation),  
 to station, to settle".

Ishtafal, Pret. *uṣṣaḫbūt*: "to cause to take (a road);  
 to cause to take (a position), to post".

Nifal, Pres. *iššabat*: "to be held fast".

*šibittu* "captivity, duration".

*šubātu* "garment". Ideogr. .


*šēdu* Pret. *išād*: "to glow".

*šūḫu* "wish, desire (?)".

*šohḫru* Perm. 1 sing. *ši-iḫ-ri-ku*: "to be small, young".

Piel, Pret. *uṣaḫḫir*; Pres. *uṣaḫḫar*: "to diminish, to  
 lessen; to deprive of, exclude from".

Ištaal, Pret. *uṣṣaḫḫir*: "to depart (?)".

*šahru* } masc. plur. *šihriṭi*: "small, petty, young". Ideogr.  
*šihru* } .

*šuhriṭu* (?) "youth".

*šilu* plur. *šil*: "rib; side". Hebr. .

*šila* "to fight".



























*šaltu* "hostility, battle".

*šulātu* "battle".










[*šaiṣlu*] "to overshadow". Hebr. .




Piel, Pret. *uṣallil*: "to set as a covering, to spread  
 out".

*šillu* "shade, shadow, shelter". Ideogr. . Hebr. .

- şalmu** constr. st. *şalam*; plur. *şalmānu*, *şalmāni*: "image".  
Ideogr. , . Hebr. .
- şalmu** fem. *şalimtu*; fem. plur. *şalmāti*: "dark, black"; *şalmat haḥḥadi* "the black-headed", i. e. "mankind". Cf. Hebr. .
- şaltu** }  
**şaltūtu** } see *şila*.
- şūmu** "thirst". Hebr. .
- şamādu** Pret. *işnūd*: "to yoke, harness, equip, gird on";  
Perm. 3 fem. sing. *şandāt*, 3 masc. plur. *şandū*  
"girt, equipped". Cf. Hebr. .
- şimittu** plur. *şimātī*: "yoke". Ideogr. . Hebr. .
- naşmadu** "yoke".
- şēnu** plur. *şēnē*: "sheep". Cf. Hebr. .
- [**şēnu**] Pret. *işēnū*, *işēn*: "to fill with".
- şipru** "lapis lazuli". Ideogr.      .
- şupru** "claw". Cf. Hebr. .
- şuşū** "marsh, marshland".
- şişşu** "bond, fetter"; sometimes written with determ. .
- şēru** "field, plain, desert". Ideogr.    .
- şiru** fem. *şirtu*: "high, exalted, august". Ideogr. .
- şirūtu** "supremacy, majesty".
- şir** Prep. "on, upon, over; against"; *ana şir* "to, upon";  
- *şirit* "to"; *şir-ru-uš-şu* "upon him", *şir-ru-uš-şu-uu*  
"upon them". Ideogr. .
- şiru** "serpent". Ideogr. .
- şarāḫū** Pres. *işarraḫ*: "to cry aloud, chant". Hebr. .
- şirlalu (?)** written *şir-la-la*: portion of a temple, "facade (?)".
- şirmaḫū** "monster-serpent".
- şarāpu** Pret. *işrup*: "to dye with"; Perm. 3 fem. sing.  
*şarpat*, 3 masc. plur. *şarpu* "dyed with".
- şirpu** word of uncertain meaning.
- şirritu** plur. *şirriti*: "affliction". Cf. Hebr. .



- kāpu** Pret. *ikp* : "to entrust to".  
 Isteal, Pret. *ikpā* : "to entrust to".
- kīpu** plur. *kīpāni* : "governor, prefect"; written with determ. .
- kuppu** "chest, basket; cage"; *iṣṣur kuppī* "a caged bird".
- kaṣṣūru** Pret. *ikṣur* : "to bind; to seize, take".  
 Isteal, Perm. *kīṣṣur* (i. e. *kīṣṣur*) : "to form".  
 Isteal, Pret. *uṣṣaṣṣir* : "to collect, to rally (intrans.)".  
 Ideogr.  (?)
- kīṣru** constr. st. *kīṣir* : "might; battalion"; cf. *rub-kīṣir*,  
**kaḫḫadu** "head". Ideogr.   Cf. Hebr. קֶדֶד.  
**kaḫḫaru** "ground, soil; land".
- karābu** } Pret. *ikrib* : "to approach, draw near". Hebr. קָרַב.  
**kirābu** }  
 Isteal, Perm. *kītrub* : "to draw near for battle, to attack"; Inf. *kītrubu* employed as subs. "attack, assault".  
 Ishtafal, Pret. *uṣṣaṣṣir* : "to bring near".
- kirbu** constr. st. *kīrib* : "midst, interior; bowels"; *kīrib, ina kīrib* "within". Hebr. קָרַב.
- [**karādu**] "to be strong".
- karḍu** fem. *karādu* : "strong, valiant, heroic, courageous".  
 Ideogr.  .
- karradu** "strong, brave, valiant". Ideogr.  .
- karradūtu** "strength, valour".
- kurdu** "might, power".
- kurādu** plur. *karādē* : "strong, valiant; hero, warrior".
- karādu** Pret. *ikrid* : "to come, arrive".
- karnu** "horn"; part of a chariot. Ideogr.  Hebr. קָרַן.
- karāṣu** "to break off, to bite off". Hebr. קָרַץ.
- karṣu** "slander"; *karṣi akālu* "to slander".
- karūru** "drying up, abatement".

- kāšu* Pret. *ikšš*; Imper. *kšš*; Part. *kūš*: "to give, present, bestow"; Inf. *kāšu* employed = subs. "gift".  
*kīštu* "gift".  
*kaštu* plur. *kašāti*: "bow". Ideogr. . Hebr. .  
*kātu* plur. *kātu*, *kāta*: "hand". Ideogr. .  
*kātā* Pret. *ikāti*: "to come to an end; to be accomplished".  
 Piel, Prec. *ikattā*: "to bring to an end, destroy".  
 Shafel, Pret. *uškāti*: "to bring to an end".








## R

- rē'u* "to pasture; to rule". Hebr. .  
*rē'u* "shepherd". Ideogr. ,  .  
*rē'utū* "shepherding, rule".  
*rītu* "pasture, pasturage".  
*ru'a* "companion, neighbour". Hebr. .  
*[rēbu]* "to be wide, broad". Hebr. .  
*rēbitū* "wide space or square (in a city)". Cf. Hebr. .  
*rabū* Pret. *irbi*: "to be great; to increase". Hebr. .  
 Isteal, Pret. *irtabi*: "to be or become great".  
 Piel, Pret. *urabbi*: "to make great, raise to authority; to rear, bring up".  
 Iftaal, Pret. *irtabbi*: "to praise, magnify".  
 Shafel, Pret. and Pres. *uārbī*: "to make great, magnify; to raise to power".  
 Piel-Shafel, Pret. *uśrabbi*: "to make great, to raise to power".  
*rabū* } fem. *rabūti*; plur. *rabūti*, fem. *rabāti*: "great", ideogr.  
*rabū* } ; employed as subs. "high officer, noble",  
 ideogr.  ; for *rab šikkasū* see *šikkatu*.  
*rabīš* "greatly, gloriously, majestically".  
*rubū* fem. *rubūti*: "great, exalted"; employed as subs.  
 "noble, prince". Ideogr.   .





- rakābu** Pret. *irhab* : "to ride; to mount a chariot". Hebr. רכב.  
 Shafel, Pret. *uṣṣarkib* : "to cause to embark (on a ship)".  
 Ishtafal, Pret. *uṣṣarkīb* : "to sling on (a weapon)".
- rakbu** "messenger".
- rukābu** "riding, chariot".
- narkabtu** plur. *narkabātī* : "chariot". Ideogr. 𐎠𐎫𐎼𐎡𐏁. Cf. Hebr. קָרָכָה.
- rakāsu** "to bind". Hebr. רָכַס.  
 Isteal, Perm. *riṭkus* : "to bind fast, set in order".  
 Piel, Pret. *urukḥis* : "to fix, to cast up (entrenchments)".
- riksu** constr. st. *riktis* : "band, bond; barrier, bounds".
- markasu** "bolt (of a door)".
- rāmu** Pret. *irām*, *irīnu*; Pres. *irām*, in relative clause *iram-ma*, in letters from Tell el-Amarna *ira'am*, *iraḡam*; Part. *rā'imu* : "to love"; with double acc. "to grant to". Ideogr. 𐎠𐎫𐎼𐎡𐏁. Hebr. רָחַם.
- rāmu** "mercy".
- rīmīnu** }  
**rīmnu** } fem. *rīmīnu* : "merciful".
- narāmu** "love, affection; darling".
- narāmtu** "darling".
- ramu** Pret. *irmi*, *irmā*; Pres. *irami*; Part. *rāmū* : "to cast, to cast down; to set or take up one's dwelling, to inhabit". Cf. Hebr. רָחַץ.  
 Isteul, Pret. *irīame*, with *šubtu* as object: "to set one's dwelling".  
 Shafel, Imper. *šuramā*, with *šubtu* as object: "to cause to inhabit".  
 Piel-Shafel, Pret. *uṣ-ram-ma* : "to cause to dwell or inhabit".



- ramū** Pret. *irmū* : "to be loosened".  
 Piel, Imper. *ru-um-me* : "to loose; to forbear".
- rīmu** plur. *rīmāni* : "wild ox". Ideogr. . Hebr. .
- rūmu** fem. *rāmītu* : "high, exalted".
- ramāku** Pret. *irmuk*; Pres. *iramuk* : "to pour out".
- ramāmu** Pret. *irmum* : "to thunder".  
 Ifcal, Pret. and Pres. *irīamam* : "to thunder".
- ramānu** } "self".  
**ramnu** }
- rōsu** "to crush".  
 Piel, Prec. *lira'is* : "to crush, shatter, destroy".
- rusū** "poison".
- rasābu** Piel, Pret. *urassib* : "to slay".
- rapāšu** "to be broad".  
 Piel, Pret. *urappis*; Pres. *urappaš*; Part. *murappišu* : "to broaden, to increase".
- rapšu** fem. *rapāštu*, *rapallu* : "broad, great, wide-spreading".  
 Ideogr. .
- rītpašu** "broad, great".
- rīṣu** "helper".
- rīṣūtu** "help".
- raṣāpu** Pret. *irṣip* : "to fit together, to build". Hebr. .
- [rēku]** Pret. *irēk* : "to be distant". Hebr. .
- rūku** fem. *rīkītu*; plur. masc. *rāḳūti*, fem. *rāḳūti*, *rāḳīti* : "distant (of time and place); broad, extensive"; *ina rāḳi* "afar off". Ideogr. .
- rīku** masc. plur. *rīḳūti* : "empty"; *rīḳūtišunu kullīdašunni* "their failure secure". Hebr. .
- rašū** Pret. *irāḥi*; Pres. *irāḥi*; Imper. *rīli* : "to have, possess";  
*rīma*, or *salīma*, or *īalāra*, *raḥū* "to have mercy";  
*baṣilla raḥū* "to take one's discharge, to desert".  
 Shafel, Pret. *uṣarīi*, *uṣarāḥi* : "to cause to have"; *baṣilla ṣurṣū* "to cause to cease, to discontinue".

- maršitu** "possession".
- [**rēšu**] Pret. *irīš* : "to rejoice, to be glad".  
 Ifteal, Pret. *irīš* : "to rejoice, to be glad".
- rišātu** (pur.) "exultation, shouts of joy".
- rēšu** "head, summit; beginning, dawn (of the day); chief, high officer". Ideogr. 𐎠𐎫𐎠. Hebr. ראש.
- rēštū** "chief, principal, of highest rank; primeval".
- rēšātu** "slavery, service".
- rašubbātu** "might".
- [**raššūdu**] Shafel, Pret. *uḫaršid* : "to found, establish, make firm, strengthen".
- ruššū** "lordly, sumptuous".
- rē'u** }  
**ritu** } 𐎠 rē'u.
- rū'tu** }  
**rūtu** } "spittle, slaver; breath". Ideogr. 𐎠𐎫𐎠.
- ritpašu** see **rapāšu**.

## Š

- še** relative pronoun "who, which"; genitive particle; employed as conj. "for, since".
- [**šē'u**] Pret. *ek'i*; Pres. *išē'i*; Imper. *še'i*; Perm. *še'i* : "to see, survey; to seek, to take heed for". Hebr. שׁוּר.  
 Ifteal, Pret. *iste'i* : "to seek, to seek out, to care for".  
 Iftaneal, Pret. *ištan'i*, *išteni'i*; Pres. *išteni'i* : "to seek, to look carefully; to look after, to care for".
- šeu** "corn, grain". Ideogr. 𐎠.
- šū** fem. *šē*; plur. masc. *šūnu*, *šun*, fem. *šina*; personal pronoun : "he, she, they".
- šū** fem. *šē*; plur. masc. *šūnu*, *šunūti*, fem. *šinūti*, *šinūtina* : "that".
- šebū** Pret. *šbi* : "to be satisfied with". Hebr. שׁבַּע.

- šibbu** "girdle".
- šibfu** "rod, sceptre; pestilence". {Hebr. שִׁבְטָא.
- šabāsu** } Pret. *šabus* : "to be angry"; with *kikādu* "to avert  
**šabāsu** } the neck (in anger)".
- šabāru** Pret. *šabir*; Pres. *šabir* : "to break, to shatter".  
 Hebr. שָׁבַר.
- Isteal, Pret. *šlebir*, *šlebir* : "to break".
- Piel, Pret. *ušabbir*, *ušabir* : "to break".
- Ittafal, Pret. *šlešbir* : "to be broken".
- šabru** "wound". Hebr. שָׁבַר.
- šabšū** Pret. *šabš* : "to hinder".
- šubtu** see *šabū*.
- šubtaqtu** ■ *batāku*.
- šigaru** "bolt (of a door)".
- šagšū** Pret. *šigš* : "to slay, destroy".
- šadu** "to be high; to rise".
- šadū** plur. *šadē*, *šadāni* : "mountain". Ideogr. 山.
- šadu** the East, the East-wind. Ideogr. 東 風 吹 來.
- [*šadu*] constr. st. *šud* : "highness, supremacy"; *šud tamhari*  
 "generalship in battle".
- šud-šaku** "officer"; written 守 衛 官 長.
- [*šidu*] plur. *šidē* : "gift, present".
- šadādu** Pret. *šidul*, *šidul*; Imper. *šidul* : "to drag, to draw;  
 to have patience (?)".
- šiddu** } plur. *šidē* : "district".  
**šidu** }
- šadēhu** Pres. *šadēh* : "to advance".
- [*šadēlu*] "to be wide".
- Piel, Part. *mušamdilu* : "to widen, to increase".
- šadlu** fem. *šadlū*; masc. plur. *šadlūti* : "wide, of broad  
 extent".
- šidimzu** (?) "raging hound". Ideogr. 狂 犬.
- šezuzu** see *nazāzu*.

|                   |   |
|-------------------|---|
| [ <i>śaḥū</i> ]   | Pres. <i>śaḥhi</i> : "to wade (in slime)".  |
| [ <i>śaḥādu</i> ] | Ifreal, Pret. <i>śtaḥid</i> : "to prance, to rear".   |
| <i>śaḥṣu</i>      | Pret. <i>śḥuṣ</i> ; Imper. <i>śuḥuṣ</i> : "to tear off"; Perm. <i>śaḥ-ṣu</i> "taken off (of a diadem)". Cf. Hebr. שָׁחַץ.   |
| <i>śaḥluḥtu</i>   | see <i>halṣu</i> .  |
| <i>śaḥarruru</i>  | Pret. <i>uḥarir</i> : "to be or become narrow, to subside".   |
| <i>śaḥarratu</i>  | "grief".  |
| <i>śaḥtu</i>      | "humble, submissive".   |
| <i>śaṣu</i>       | Pret. <i>śṣu</i> ; Prec. 1 sing. <i>laśṣu</i> ; Pres. <i>śaṣ</i> : "to drag, to draw, to bear (a yoke)". Cf. Hebr. שָׂש.  |
| <i>śaṣṣu</i>      | Pret. <i>śṣṣu</i> ; Imper. <i>śuṣuṣ</i> : "to tear".  |
| <i>śaṣṣu</i>      | Pret. <i>śṣur</i> , <i>śṣur</i> : "to write, inscribe".   |
| <i>śaṣru</i>      | "written, inscribed"; <i>śunu śaṣru</i> "inscribed name, record of name".   |
| <i>śiṣru</i>      | constr. st. <i>śiṣir</i> : "writing, inscription"; <i>śiṣir śuni</i> "record of name".  |
| <i>śukādu</i>     | "spear".  |
| <i>śakkanakku</i> | "governor, viceroy"; also written <i>śa-ka-an-ki</i> .<br>Ideogr.   .   |
| <i>śakkanaku</i>  |   |
| <i>śikkatu</i>    | "conquest, triumph"; <i>rab śikkati</i> "conqueror", whence the abstract noun <i>rab śikkatūti</i> "mightiness in battle, prowess in the fight".  |
| <i>śakānu</i>     | Pret. <i>śḥun</i> ; Pres. <i>śakkan</i> ; Imper. <i>śukun</i> , a masc. plur. <i>śuk-na-a</i> : "to set, place, set up, set in position, establish, appoint; to make (a libation or offering); to send (a deluge); to raise (the voice); to execute (a punishment); with double acc. "to place something — someone"; <i>abikta śakānu</i> "to defeat"; <i>śila śakānu</i> "to triumph, prove victorious"; <i>usna</i> |

*šakānu* "to direct the attention"; *lišānu šakānu* "to prepare for a feast"; *pušra šakānu* "to give support to"; *ana rišūti . . . šakānu* "to come to the help of"; Perm. *šakin*, *šak-un* "situated, placed". Ideogr. **𐎲**. Cf. Hebr. **שָׁכַן**.

Isteal, Pret. *ištakan*, *isakan*; Imper. *šitakan*; Inf. *šitkunu* : "to place, lay; to establish, fix, set up, found"; *abikta šitkunu* "to defeat"; *atalā šitkunu* "to be eclipsed"; *pušra* or *unkenna šitkunu* "to exert one's full strength"; Perm. *šitkun* "drawn up (of line of battle)".

Isteneal, Pret. *ištanakun* "to make".

Šafel, Imper. *šukin* : "to cause to be established, to set, to place".

Nisal, Pret. *iššakin*; Inf. *naškunu* : "to be established; to be done, to be accomplished; to take place"; with prep. *iti* "to be allied with".

Itrafal, Pres. *ištaškan*, with prep. *iti* : "to be allied with".

- *šaknu* "governor, director".
- šiknu* constr. st. *šikin* : "image; construction". Ideogr. **𐎲**.
- šikittu* plur. *šikuḏti* : "creature".
- šuknat* (constr. st.) : "creature, being".
- šukuttu* "equipment, pomp".
- maškanu* "place, site"; *ašar maškanišu* "the place where it stood".

*šakāru* "to be drunk"; 3 masc. plur. Perm. (?) *ši-ik-ru*.  
Hebr. **שָׁכַר**.

*ša'alu* Pret. *iš'al* : "to ask"; with *šulmu* "to greet". Hebr. **שָׁאַל**.

Isteal, Pret. *iš-ta-al* : "to ask; to seek for".

Piel, Pres. *uše'al* : "to cry or clamour for, to demand".

|                   |   |
|-------------------|---|
| <i>tašiltu</i>    | plur. <i>tašilti</i> : "joy, festal joy".   |
| <i>šuluḫḫu</i>    | "command, decree".  |
| [ <i>šalaṭu</i> ] | "to have power". Hebr. שָׁלַט.  |
| <i>šalṭiš</i>     | } "triumphantly".   |
| <i>šalṭāniš</i>   |   |
| <i>šulluṣu</i>    | "triumphant".   |
| [ <i>šalāṭu</i> ] | Piel, Pret. <i>uṣallif</i> : "to pierce".   |
| <i>šalālu</i>     | Pret. <i>išlu</i> : "to carry off, to plunder". Hebr. שָׁלַל.   |
| <i>šallatu</i>    | "spoil, booty".   |
| <i>šallatiš</i>   | adv. "as spoil, = prisoners".   |
| <i>šalāmu</i>     | Pret. <i>išlim</i> : "to be complete, intact; to be completed, to come to pass; to prosper". Hebr. שָׁלַם.                        |
|                   | Piel, Pres. <i>uṣallam</i> ; Inf. <i>išlumu</i> : "to keep intact, to preserve; to cause to prosper, to restore the fortunes of". |
| <i>šaimu</i>      | constr. st. <i>šalam</i> : "dead body, corpse".   |
| <i>šalamtu</i>    | "corpse".   |
| <i>šalimtu</i>    | "completeness, entirety; prosperity, immunity from disaster"; <i>ina šalimī</i> "thoroughly".                                     |
| <i>šalmoš</i>     | } adv. "safe and sound".  |
| <i>šalmiš</i>     |   |
| <i>šulmu</i>      | constr. st. <i>šulam</i> : "prosperity, safety, peace; greeting; the setting (of the sun), the west". Ideogr. 𐎶𐎵𐎶.                |
| <i>šulmānu</i>    | "present, gift". Cf. Hebr. שָׁלוֹחַ.  |
| <i>šulmāniš</i>   | adv. "in peace".  |
| <i>šalpaṣtu</i>   | = <i>Iapātu</i> .   |
| <i>šalšu</i>      | fem. <i>šalṭu</i> : "third". Hebr. שְׁלִישִׁי.  |
| <i>šāmu</i>       | Pret. <i>išim</i> ; Imper. <i>šim</i> ; Perm. <i>iām</i> : "to establish; to determine, decree". Hebr. שָׁמַע.                    |
|                   | Isteal, Pret. <i>išim</i> , <i>illim</i> : "to determine, decree; to lay upon".   |
|                   | Piel, Part. <i>mušimnu</i> : "to determine, decree".  |



- šimtu* plur. *šimāti* : "destiny, lot; affair, business".
- šamū* plur. *šamē* : "heaven". Ideogr. 𐎶𐎵. Cf. Hebr. שָׁמַיִם.
- šamāmu* "heaven".
- šemū* Pret. *šēni*; Pres. *šini*, *šimuni*; Imper. *šini*; Perm. *šemi*, 3 fem. sing. *šemat* : "to hear". Hebr. שָׁמַע.
- šimū* "obedient; favourable, propitious".
- tašmū* "prosperity, success".
- šumu* "name". Ideogr. 𐎶𐎶. Hebr. שֵׁם.
- šumšiu* "left". Hebr. שְׂמֹאל.
- šammu* "plant, herb, weed".
- šumma* conj. "when, if".
- šamzu* constr. st. *šaman* : "oil". Ideogr. 𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶. Hebr. שֶׁן.
- [*šamāru*] lsteal, Pret. *šlammur* : "to keep, preserve; to reverence". Hebr. שָׁמַר.
- [*šamāru*] "to be violent".
- šamru* "violent; rapid, turbulent (of a river)".
- šumurratu* "whirlwind".
- šitmuriš* adv. "furiously".
- šamšu* "the sun". Ideogr. 𐎶𐎶𐎶𐎶. Hebr. שֶׁשׁ.
- šamātu* "rain".
- šimtu* see *šamzu*.
- [*šana*] Pret. *šani*, *š-ni* : "to repeat, to do a second time" : *š-ni* *ip-šid* "he again inspected". Hebr. שָׁנָה.
- Piel, Pret. *šlanni*, *šlannā*; Imper. *šlanni*, *šlannā*; Inf. *šlannū* : "to repeat, to relate".
- šanu* fem. *šanūšu* : "second". Ideogr. 𐎶𐎶. Hebr. שְׁנִי.
- šinā* "two"; *ina šināšu* "into halves". Ideogr. 𐎶𐎶. Hebr. שְׁנֵי.
- šanitu* "repetition; time, times". Ideogr. 𐎶.
- [*šanū*] "to be otherwise, different". Hebr. שָׁנָה.

Piel, Pret. *uṣanni* : "to alter, distort"; *uṣannū* fem.  
"to lose one's senses".

Isteal, Pret. *uṣanni* (*i. e. uṣtanni*) : "to alter, distort".

*ṣanā* fem. *ṣanītu* "other, another".

*ṣangā* "priest". Ideogr. 𐎶𐎶𐎶, 𐎶𐎶𐎶 𐎶.

*ṣangātu* "priesthood". Ideogr. 𐎶𐎶𐎶.

*ṣanuḥu* see *anāḥu*.

*ṣanānu* Pres. *ṣanannu* : "to equal, to rival"; Part. *ṣanūnu*  
"rival". Ideogr. 𐎶𐎶 𐎶.

Nifal, Pres. *ṣānānu* : "to be equalled".

*ṣinnu* plur. *ṣinnā*, *ṣinnūti* : "tooth, tusk; ivory"; *ṣinni* part  
"ivory". Ideogr. 𐎶𐎶𐎶. Hebr. 𐤍.

*ṣanunkatu* "queen".

*ṣanītu* see [*ṣanā*].

*ṣasā* Pret. *ṣsi*, *ṣsi*; Pres. *ṣassi*, *ṣissi* : "to cry, to speak".

*ṣāpu* plur. *ṣāpi*, *ṣāpā* : "foot". Ideogr. 𐎶𐎶.

*ṣupā* a siege-engine.

*ṣūpā* see [*apā*].

[*ṣapāḥu*] "to scatter"; Perm. *ṣapuh* "scattered".

Nifal, Inf. *naṣpuḥu* : "to be scattered, ruined".

*ṣapāku* Pret. *ṣpuh* : "to pour out". Hebr. 𐤍𐤍.

Isteal, Pret. *ṣlapak* : "to pour out".

*ṣapālu* "to be low". Hebr. 𐤍𐤍.

Shafel, Inf. *ṣuṣpulu* : "to abase".

*ṣaplu* constr. st. *ṣapal* : "under part"; *ṣapal, ina ṣapi* "beneath,  
under".

*ṣaplu* fem. *ṣapīlu* : "low, lower".

*ṣapīš* adv. "below".

*ṣapāru* Pret. *ṣpur* : "to send, to send to".

Isteal, Pret. *ṣlapra* : "to send".

Iftaneal, Pret. *ṣtanapar* : "to send".

*ṣipru* constr. st. *ṣipir* : "message; work, craft; concern,  
matter"; for *mār-ṣipri* = *māru*. Ideogr. 𐎶𐎶.

*šuparrutu* Pret. *ušparir* : "to spread (a net)".

*šapšaku* } see [*paššaku*].  
*šupšuku* }

*šaptu* constr. st. *šapat* : "lip". Hebr. שֶׁפֶת.

*šipātu* "fleece, wool". Ideogr. .

*šiptu* constr. st. *šipat* : "incantation". Ideogr. .

*šaku* "to be high".

Piel, Pret. *ušakki* : "to make high, to raise, to carry up".

Shafel, Pret. and Pres. *ušašši*; Inf. *šušū* : "to exalt".

*šakū* fem. *šašūtu* : "high, lofty"; employed as subs. "ruler".

*šušakū* "high, exalted".

*šakū* "to drink".

Shafel, Inf. *šušū* : "to cause to drink". Hebr. שָׁקַח.

*maškitu* "drinking; watering (of cattle)". Cf. Hebr. מִשְׁקָה.

*šakālu* Pret. *iškul*; Pres. *išakkal* : "to weigh, to pay". Hebr. שָׁקַל.

Iftel, Perm. *iškul* : "to balance, to be equal".

*šukultu* "weight". Ideogr.  (?)

*šukuru* see *akāru*.

*šāru* "wind". Ideogr. . Hebr. שָׁעַר.

[*šāru*] "to go, to pass, to pass over". Hebr. שָׁוָה.

*maššaru* "wheel".

[*šaru*] "to grow, to increase".

*mošru* "wealth, possessions".

*šāru* "morning, dawn". Hebr. שָׁחַר.

*šīru* "flesh, body". Ideogr. . Hebr. שָׂר.

*šūru* "reed, rush".

*šurbu* see *rabu*.

*šarbābu* "dread(?)".

[*šarābu*] "to be mighty".

Isteal, Imper. *šitraš* : "to show oneself strong"; Part. *muštaršu*, *muštaršu* "mighty".

Piel, Inf. *šurrušu* : "to make mighty; to increase, to augment".

*šaršu* "strong, mighty".

*šaruštu* fem. *šaruštu* : "mighty".

*širīs* see *sērāš*.

*šarāpu* Pret. *širup* : "to burn". Ideogr. . Hebr. .

*šarāku* Pret. *širuk*; Pres. *šarraš*; Imper. *šuruš* : "to present, bestow upon".

*širiktu* "gift, present".

*šarru* constr. st. *šar*; plur. *šarrūni* : "king". Ideogr.  <<.

*šarratu* "queen".

*šarrātu* "kingdom, kingship, royalty".

*šurīšu* word of uncertain meaning.

*šuršu* "root". Hebr. .

*šuršiš* adv. "from the roots".

*šartu* "hair". Ideogr. . Hebr. .

*šörtu* constr. st. *širī* : "sin; punishment".

*šāšu* fem. *šāšu*; plur. *šāšunu*, *šāšunu*; 3 pers. sing. and plur. of the independent personal pronoun (in the gen. and acc.) : "him, her, they"; rarely used for *šuatū*, *šātu*.

*šušū* "sixty".

*šašmu* "fight, battle".

*šašmeš* "to the fight".

*šuškuš* see *šakū*.

*šatū* Pret. *ših* : "to drink". Hebr. .

*maššitu* "drink". Hebr. .

























*šatū* "to sweat(?)"; Inf. employed = subs. "sweat(?)".

[*šētu*] Pres. *šēt* : "to escape".





*šētu* "net, snare".

*šuatū* } fem. *šiatī*; plur. masc. *šuatunu*, *šātunu*, fem. *šuatina*,

*šātu* } *šātina*; demonstrative pronoun : "that".

- šutu, šut** genitive particle; relative pronoun "who, which"; employed as conjunction "since".
- šutu** the South-wind. Ideogr.    .
- šitmuriš** see [šamāru].
- šuturu** see atāru.
- šattu** constr. st. *šat*: "duration; eternity"; *ina šat* "during", e. g. *ina šat māši* "during the night".
- šattu** (i. e. *šanlu*), pur. *šanāti*: "year". Ideogr.            . Hebr.  .
- šattišam** adv. "yearly".
- šuttu** plur. *šanālu*: "dream". Ideogr.    . Cf. Hebr.  .
- šuttatu** "hole, pit; snare (for lions)".

## T

- tū** "spell, incantation".
- tibū** Pret. *ūbi*; Pres. *itabbi, itibbi*; Perm. *tibi*: "to come on, to advance, to draw near (for attack)". Shafel, Pret. *ūtābi*: "to cause to advance, to bring".
- tibū** constr. st. *tib*: "approach, attack, onslaught".
- tabāku** Pret. *itbuk*; Imper. *tubuk*: "to pour out, to shed". Isteal, Pret. *itlabak*: "to pour out, to heap up". Ittafal, Pret. *ittalbak*: "to be poured out".
- tabālu** Pret. *itbal*: "to carry away".
- tabūlu** "flock, herd".
- tubuktu** plur. *tubkāti*: "side, quarter of heaven".
- tabritu** see *barū*.
- tidūku** see *dāku*.
- tizkāru** "high, exalted".
- taḥāzu** "fight, battle". Ideogr.    .
- taḥāziš** "for battle".
- takālu** Perm. *takiš*: "to trust in".

Piel, Pret. *utakkil*; Part. *mutakkilū*: "to strengthen, give encouragement to".

Nifal, Pret. *ittakil*: "to trust in".

*tiklu* plur. *tikkē*: "helper".

*tukultu* "might, strength; help"; plur. *tuklūti* "troops". Ideogr.

𐤅𐤊, 𐤅𐤊 𐤅𐤊.

*takiltu* "purple"; with determ. 𐤅𐤊𐤅𐤊 "purple wool". Hebr. תכלת.

*tilu* "mound". Ideogr. 𐤅𐤊.

*tšiltu* see *ellu*.

*talimu* fem. *talimtu* (constr. st. *talimat*): "twin"; *aḡu talimu* "twin brother".

[*talāmu*] Pret. *ittim*: "to present to".

Shafel, Pret. *uṣattim*: "to entrust to"; Perm. *ṣuthum* "entrusted".

[*ta'āmu*] Piel: "to command, rule"; Part. *muta'imu*, *mut'imu* "ruler".

*tamū* Pret. *imū*, *imā*; Pres. *itamū*, *itamā*, *itamūā*: "to speak, to address; to pray"; *tamū illi* "to speak to, to address".

*tāmdu* 𐤅𐤊𐤅𐤊.

*tamāḡu* Pret. *imūḡ*: "to take, hold, grasp".

Isteal, Pres. *itamāḡ*: "to take, hold".

Piel, Pret. *uṭammiḡ*: "to hold fast, to bind 𐤅 a captive".

Shafel, Pret. *uṣatmiḡ*: "to cause to take"; with *ḡātu* or *irtu* "to place in the hand" or "on the breast".

*tamḡaru* 𐤅𐤊𐤅𐤊𐤅𐤊.

*temenu* "foundation-inscription; foundation".


*temeḡu* see *emeḡu*.

*tuzru* "sacrificial flame (?)".

*tāmertu* see *amāru*.

*tamartu* see *māru*.

- tamirtu* "neighbourhood".  
*tamšilu* see *maššilu*.  
*tišmatu* } plur. *tāmišti*; "sea". Ideogr. 𐤔𐤌𐤕 𐤕𐤌𐤕. Hebr.  
*tāmtu* } 𐤕𐤌𐤕.  
*tāmdu* }  
*tāniḥu* see [*anāḥu*].  
*tēnišštu* "men, mankind".  
*tanattu* } see *nādu*.  
*tanittu* }  
*taslītu* } see [*saliḥ*].  
*teslītu* }  
*tappū* "neighbour; helper".  
*tukumtu* } plur. *tukmāte*, *tukumāte*, *tumḥumāte*, *tumḥumātu*; "oppo-  
*tukuntu* } sition, battle". Ideogr. 𐤕𐤕𐤕 𐤕.  
*tukmatu* }  
*tūru* Pret. *itir*; Imper. *ir*; "to turn, turn back, return;  
to be turned to, to be changed, to become"; in  
combination with another verb "to repeat, to do  
a second time". Ideogr. 𐤕𐤕𐤕, 𐤕𐤕𐤕𐤕 𐤕𐤕. Hebr.  
𐤕𐤕.  
Piel, Pret. *uṭir*; Imper. *ir*; Part. *muṭiru*; Inf. *turru*;  
"to turn, change, convert; to turn back (trans.);  
to bring back, restore; to requite, to punish (sin);  
with *ginillu* "to avenge", *muṭir ginilli* "avenger";  
*pān niri turru* (sometimes shortened to *turru*) "to  
turn the front of the yoke", i. e. "to turn back  
(on a journey or expedition)".  
Iftaal, Pret. *uṭir*; "to turn, change, convert; to be  
turned, converted".  
*tašīru* } adj. "returning, going back".  
} subs. "mercy", see *rašū*.  
*tašīrtu* "return".  
*turratu* (?) "turning aside".

- tārū* "protector".
- [*tārū*] Pres. *itarri* : "to croak (?)".
- tarbītu* see *rabū*.
- targīgu* see [*ragāgu*].
- targullu* "anchor (?)".
- tarāku* Pret. *itruk* : "to fail (of the heart), to lose courage".  
Nifal, Pres. *ittarak* : "to fail, to cease".
- tarāṣu* Pret. *itruṣ* : "to stretch, to stretch out".  
Shafel, Pret. *uṣatirṣ* : "to lay, set up, erect".
- tarṣu* occurring as prep. *tarṣi* "opposite"; *ana tarṣi* "against";  
*ina tarṣi* "before, into the presence of". Ideogr. .
- tarṣu* "upright, honest".
- tirṣu* constr. st. *tiriṣ* : "stretching out; direction"; *ina tiriṣi*  
"in the time of"; *tiriṣ ḫāli* "stretching out of the  
hand", i. e. "desire, object of desire".
- tarāru* Pret. *itruṣ* : "to shake, tremble".  
Isteal, Pret. *ittarar* : "to tremble".
- tērtu* see *'ēru*.
- tēṣū* see *eṣū*.
- tašiltu* see *ša'ēlu*.
- tašmū* see *šomū*.





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